

THE RELIGIOUS PHILOSOPHICAL JOURNAL

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BORDERLAND

Remarkable Dream.

Dr. L. O. Howart, well known as an entomologist, relates a curious prophetic dream, also a strange case of thought transference, as follows:

I am an old Cornell man, and have always been enthusiastic concerning all of the athletic contests entered by my alma mater. Three years ago, in Washington, during the night just previous to the great intercollegiate boat race at Poughkeepsie between Cornell, Columbia and Pennsylvania, I was awakened by a dream that I was on a tugboat following the race. To my disappointment, I vividly saw the Columbia crew pull ahead, while the boats of the other two were rapidly shipping water and were lagging far behind. Columbia continued to gain in the lead, and, finally, the Pennsylvania boys swamped. Our tug came to their rescue, and I helped pull them out of the water. That was Sunday night. Monday I told my dream to several friends, who can attest to the accuracy of what I tell you. The race did not come off until late Monday afternoon.

In the evening I met at the Cosmos Club another Cornell alumnus, who told me that he had been unable to get any news of the race, and asked me if I thought we might learn anything over the phone. I immediately rang up central, who reported that Columbia had come in first, Cornell second and that Pennsylvania had swamped. The next morning, Tuesday, the papers came out with a full account of the race, agreeing exactly with my dream in respect to all details save that I was not aboard the tug to help rescue the Pennsylvania men. You can see the newspaper files for yourself.

Spirit Showed His Hand.

Professor A. E. Dolbear, author of "Matter, Ether and Motion," tells of a recent and rather unusual experience.

"I was a lecturer at Greenacre, Me.," he said, "where Miss Farmer, daughter of Moses G. Farmer, had a Summer hotel, at which many of the prominent occult folk of the country gathered. I stopped at her house for the night, during which I dreamed that Mr. Farmer was in the room and talked with me, though I couldn't see him. I said

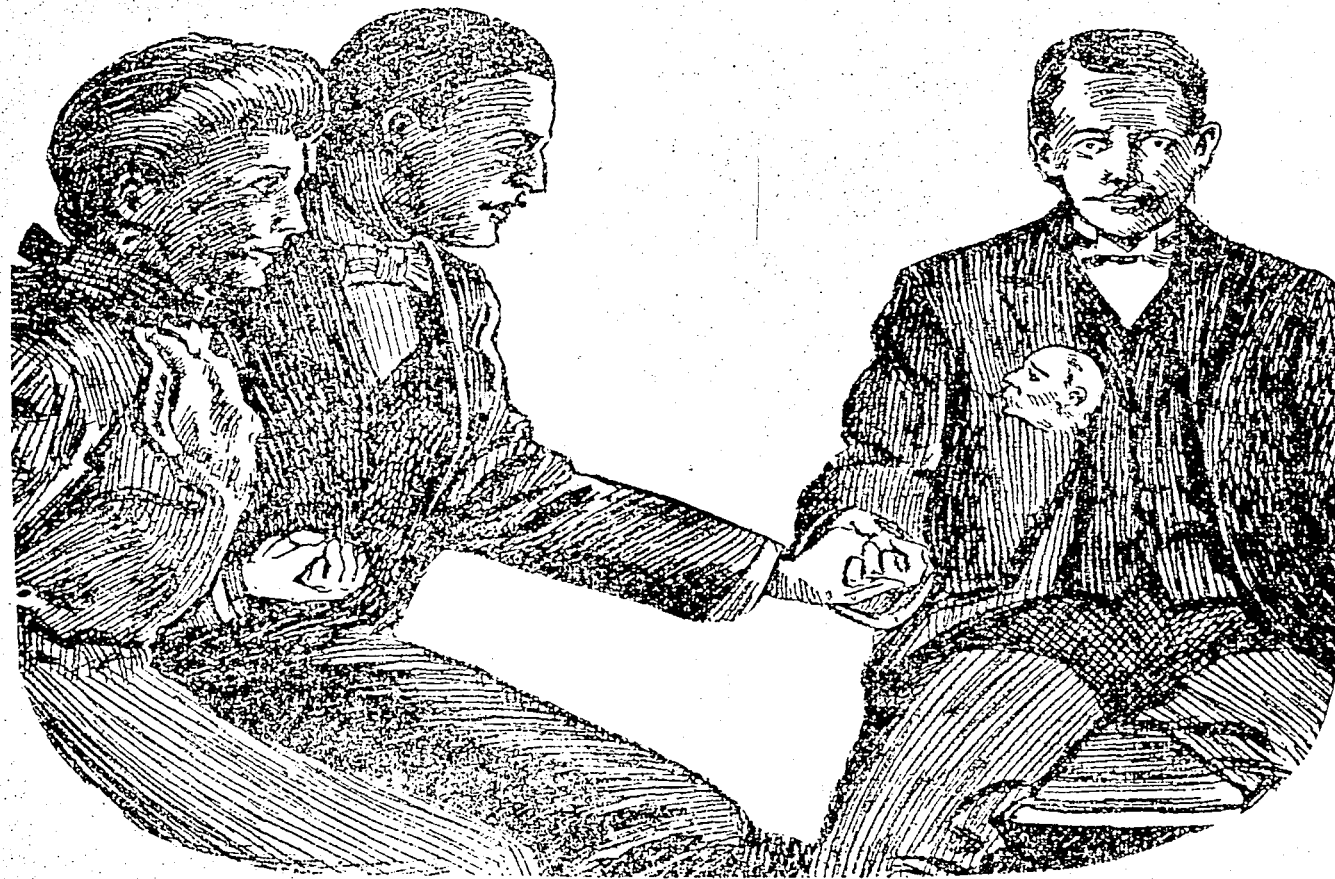
to him: 'How shall I know it is you and not some one else?' He replied: 'I will show you my hand;' so his left hand was extended to me and I took hold of it.

"After that the 'seance' ended and I forgot all about it until next morning at breakfast with Miss Farmer. I chanced to recall it, and told her I had dreamed of her father, and I related the above to her. When I came to the finger business she dropped her fork and with much earnestness said: 'That was one of his tricks. He could get the fingers of his left hand into uncommon positions, and for amusement of visitors and intimate acquaintances would do it.' I never knew he had any such trick, so I was surprised. I recorded the above facts the same day."

Gradually, as my eyes were being focussed without my control, I saw the object transform into a small head about the size of an orange. The race was that of a man with a very florid complexion and red side whiskers.

I could see the change in his expression, even the blinking of his eyes, exactly as if he were alive. He opened his tiny mouth, distinctly exhibiting his teeth and tongue, and exclaimed in a shrill voice: "Boys, whatever you do, for God's sake don't commit suicide!" Upon my questioning him he confided that he had committed suicide in Central Park. I received the most vivid impression of the little specter, one which I retain even until this day.

After my friends had experienced



A Small Head Materialized about the size of an Orange.

Small Head Materialized.

Curator Watkins of the division of technology in the National Museum, who is also secretary of the Philosophical Society of Washington, relates the following experiences:

During a visit of a few weeks in New York city in 1882 I accompanied two friends, Mr. and Mrs. B., to a seance. We were all unbelievers, absolutely unknown to the medium, especially myself, then living in the suburbs of Philadelphia. The usual circle having been formed by the hands of all present, including those of the medium, the lights having been lowered and several "manifestations" having caused consternation among what we supposed were gullible "sensitives," there suddenly appeared about two feet in front of me a small luminous sphere.

other "manifestations" we returned to their house, disappointed, if anything, at our inability to fathom the mysteries, which we had expected to smack strongly of charlatanism. I described my experience with the little head, and Miss B. asked me if I thought I might identify it from a photograph, she having apparently suspected who it might be. I assured her that I could. Upon our return to her house she produced a large stack of old family photographs and laid them before me. After examining many I suddenly recognized my grim visitor and exclaimed: "There! That's the one!" The likeness was striking beyond mistake. Mr. B. and his sister looked at each other knowingly, and afterward confessed to me that the photograph was that of a near friend of the family who had committed suicide in Central Park some years ago, a man of whom I had never heard before.

Seen in a Magic Mirror.

Some interesting experiments are now being made with a magic mirror lately purchased by Dr. L. M. Taylor of Washington. It was found in India by a woman greatly interested in Oriental occultism, and after her death was sold to its present owner. It is a large, oval, concave plate, glazed with a jet black, gypsumlike substance, highly polished. It is mounted in a black wood frame, and measures, over all, about one and a half feet in length by a foot in width.

This mirror has generally been employed merely as a means of entertainment. Many men have played with it without serious anticipations. It was in this spirit that Thomas H. Caswell, Sovereign Grand Commander of the Scottish Rite of Free Masons, sought one of these solitary seances. While he sat earnestly gazing into the magic mirror, suddenly the reflected shadows seemed to focus themselves into a vivid picture. The Sovereign Grand Commander distinctly saw an illuminated casket containing the body of a man.

Gazing steadily, he saw the features brought more clearly into focus and suddenly recognized the body as that of a prominent member of the Scottish rite order in the South. Mr. Caswell was surprised, but not alarmed. He confided the experience to several friends, but made light of it. He had not heard from his friend in the South for some time. He was entirely ignorant as to the state of his health, yet a few days later the same friend died, and his death was announced to Mr. Caswell. A number of prominent men testify that the name of the man had been confided to them by the Sovereign Grand Commander before the death occurred. Neither Mr. Caswell nor any of these witnesses is an occultist or a Spiritualist in any sense of the word.

Said it Was Bewitched.

The Columbus, O., *Dispatch* had the following telegram from Upper Sandusky, O., on Aug. 21:

From a small section of country northwest of here comes a remarkable story. A farmer by the name of Daniel Miller leased seven acres of land, back of which lived a little old woman who was seen but comparatively little in the day time, and she was looked upon as a witch. Soon after this land was leased, the little old woman was seen to roam across the field.

In due time, crops were planted, but nothing came of them. Then the old woman's hut was burned, she herself disappeared, and from that time on, the crops seemed to thrive unusually well. About a

week ago a horse died from eating oats grown on the little patch, and the next night all the stacks of oats were burned, save one.

The next morning the owner hurriedly secured a threshing outfit with which to secure the remaining stack. While the work was going on, one of the workmen feeding the machine, Frank Baker, was terribly cut in the hand while cutting bands, and to top it off, the machine took fire from a spark, and it was with difficulty saved.

Ingersoll, the Traditionalist.

Certain papers have been quoting utterances of one McCabe to the effect that since Ingersoll began lecturing against the Bible, many churches have been built. He might also include saloons, battle-ships and weapons of slaughter. There were doubtless many churches built during the trial and burning of Servetus. That inhuman monster, Calvin, might have uttered the same senseless boast as the traditionalist.

At the meeting in Chicago to pay tribute to the memory of the great orator, many survivors of Ingersoll's regiment were present. Thos. Cratty, chairman of the great meeting, said:

"I knew him for 15 years in the practice of the law. He was never accused of trickery or falsehood, but he won his cases fairly. The face and bust of Ingersoll will be gazed upon by the people in the years to come, more than the likeness of any other man, living or dead. His great name and his great writings will be remembered long after his detractors have been forgotten. All in all, he was the most manly man, and I fear not in our day will we see his like again."

The Rev. Reverdy Ransom, pastor of Bethel African Methodist church, spoke of "Ingersoll, the Friend of the Colored Race." He said in part:

Bigotry, passion and prejudice may seek for a time to dim the luster of his fame and to tarnish the crown in the splendid realm of oratory, where genius crowned him king of kings. But with the widening years, when man will be more sacred than a book, when the fires upon our altars of sacrifice shall be kindled by devotion to our home, our country, and mankind; when prejudice, and greed and tyranny shall lean less upon the arm of faith, those themes of abiding interest, which the genius of Ingersoll has clothed with surpassing beauty, will become the common property and heritage of mankind.

Ingersoll loved liberty. He was the ideal plumed knight, pictured in one of his impassioned periods, who hurled his lance full in the face and through the shield of him who sought to enslave either the soul, the mind or the body of his fellow-man. When there came to Peoria that Prince, that King, "crowned in the shambles and the prison pen," Frederick Douglas, "the noblest slave that ever God set free," all doors were closed against him there save one. Colonel Ingersoll received him into his home, recognizing in him not a mere human being, but a man.

C. S. Darrow said: Robert G. Ingersoll gave his life, his splendid energy, his matchless eloquence, to the cause of humanity. From the beginning to the end he was the friend of human liberty. Whether on the field of battle fighting against the slavery of the black man, or on the rostrum pleading for the right to think, to act, to

live, he was always the friend of human liberty. It will be written of him that more than any other man, perhaps, that ever lived, he refused to use his splendid powers for any cause in which he did not believe.

We cannot measure the influence of Robert Ingersoll. His life and work will remain to liberate mankind and to benefit you and me.

Clark E. Carr of Galesburg spoke of Ingersoll as a patriot and a friend, in part as follows: He was the boldest, most aggressive, courageous, virile, and the kindest and gentlest, and most considerate and loving man I ever knew. Entering upon his career in an age of obsequiousness and time-serving, when the values of political and religious views were estimated by what they would bring from the ruling party and from the church in offices, emoluments and benefices, he assailed the giant evils of the times with the strength and power of Hercules, and ground them to dust under his triphammer blows. Throughout his whole life there has been no greater and more potential influence than the personality of this grand character in breaking the shackles of the slave and in freeing men and women and children from the bonds of ignorance and superstition. We remember how on the day Fort Sumter was fired upon, he and his brother gave up instantly and forever their allegiance to the party with which they had been allied, and how from that day forever he has been the most earnest and eloquent champion of the party of patriotism and freedom and order. His address at Indianapolis upon the heroes of the rebellion surpasses in splendor that of Pericles upon the heroes of the Peloponnesian war. Scarcely any other man has ever been in a higher and nobler sense to the tribune of the common people. There never was a more devoted and consistent and practical laboring man, and it was always a satisfaction to him that his efforts in their behalf were appreciated.

A broad-minded churchman, Rev. C. F. Henry, of Cleveland, in a sermon said: "And where is Ingersoll now? Dear friends, it matters little; he is keeping company with himself, as Milton says:

"What matter where, if I be still the same,
The mind is its own place, and of itself
Can make a hell of heaven and a heaven hell."

But, of this we are assured, wherever he may be, he is still a child of God. The Father's eye is still on him. The Father's love surrounds him."

Ingersoll was a co-worker of all noble souls who strive to illustrate the declaration of the seer. The truth shall be established."

QUAKER.

About Re-Incarnation.

DR. R. A. DAVIS.

The only way a spirit can become re-incarnated and the physical body survive, is to take possession of the body, either through "obsession" or while a person is in a trance state. The spirit that has control of the body in "obsession" is re-incarnated, and the spirit to which that body belongs stays near, and sometimes cannot get possession without mortal aid.

I have talked with spirits who have been held out of possession of their bodies by re-incarnated (obsessing) spirits, and also I have had them control trance mediums, and tell me of the terrible struggles they had to obtain possession of their own bodies.

The above came to my knowledge while in the presence of an "obsessed" person, and a trance medium was then controlled by the evicted spirit that could not gain control of its own body. A spirit is always re-incarnated (for the time being) when it controls the physical body of an entranced medium.

I will mention a case of true incarnation. A male child was born a few years ago, with a full head of hair and beard, and spoke as soon as delivered, a prophecy of years to come, and then died, living only long enough to deliver the prophecy. There are but few cases on record of this kind; they never live but a few minutes.

I deal in facts, not in imagination or theory, and the people should know that so-called re-incarnation, and most cases of insanity, are nothing but "obsession," or possession, as mentioned in the bible. After the spirit leaves the body, it still continues to learn, as in earth-life, and should it come back into earth-life in a new physical body, it would not have to go to school and learn its alphabet.

Maitland, Mo.

Divine Spiritual Atmosphere.

MRS. M. KLEIN.

On July 16 I had just finished reading the latest JOURNAL, which was excellent. Dear Sister Underwood's article on "The Divine Spiritual Atmosphere" was especially interesting to me, as I have had such experiences many times. For 25 years my spirit guides have tried to teach me this art of breathing, but so far with but a small degree of success. Upon laying the paper down, I immediately felt a powerful spirit presence, which caused me to breathe deeply for a short time, when lo! I became clairvoyant and beheld the inner process of this breathing. This I had never before seen.

There was a wonderful gyrating movement going on in the fibrous fine nerve web designated the *soul*, and as I beheld the silvery substance like a mist circle around and up step by step in this spiral stairway. I felt so light, so filled with love and pity for all humanity, that I certainly think this feeling is that "peace which passeth understanding." Soon it had arisen up, out into space, I with it, until a plane was reached which seemed natural, but superior in scenery of nature's beauty to anything on earth.

There my spirit band surrounded me at once, and I was filled with inexpressible delight. My guide approached closer and said to me: "This is an object lesson for the benefit of others, as well as yourself. Behold, your mind was free of any thought save that of realizing this grand state of 'breathing the divine spiritual atmosphere.' It alone made this possible. I will now show you what hinders this attainment and destroys it when it exists."

Just then a thought concerning family affairs and duties shot through my mind like an evil intruder, and just as suddenly, I felt myself coming down rapidly and naturally to the level from which I had risen. Stopping short on a broad-looking plane, (for all this was greatly magnified, so I could the better comprehend it), my guide still with me governing the process, remarked: "This is the domestic and business level. It is crossed and re-crossed by all these useless lines which you see, resembling a tangled skein. You behold

the thought exchange thereon in these vibrations to and fro. This is to the greatest extent useless mental activity which entangles and hedges in the actors on this plane.

"Progress out of this plane is difficult for most mortals, for they always return from their mental wanderings to their original starting point, that of selfish endeavor for self-benefit. This is contrary to the rules of true 'progression.' Spiritual desires and thoughts must ascend and become strengthened to dominate those of the purely worldly nature, before true progression is possible." Then a sad expression came over his benign face and he continued: "Oh! How much valuable time is spent by mortals in useless mental activity, planning worldly affairs and duties, which absorb the inducted individual vitality that should give vigor to soul and body, so that the spirit might act through them to its desire. How we long that mortals should see and understand this rightly; then an entire change in the mortal mind realm could be effected and healthy, beneficent experiences become possible to all humanity."

Here everything vanished. I sat wondering and immediately wrote down my experience as given above, hoping that others may derive a benefit from its perusal.

Van Wert, O.

The Unseen and the Seen.

MRS. CHARLES LONG.

Sitting in the warm Autumn sunshine, upon the common in old Woodstock, my sister gave me a winged seed-pod, fallen from the great maple that stretched its arms above us. A moment after, a late butterfly, in search of a place to deposit her eggs, fluttered to our feet. Musing in the silence of that lovely morning on the likeness, and yet the great difference, between these two little creatures, (for the maple seed was absolutely at the mercy of its environment, while its more beautiful cousin could in some measure direct its flight, and choose the place of shelter for its future young), I thought I had found the key to a mystery that had confronted me, since I had had the power of thought.

The tranquility, the joy of nature; the discord, the sorrow of human life, sometimes it seemed to me as if it were all sorrow. Why should the highest and most perfect of earth's denizens be the most unhappy? Looking back along the line of the creative movement, I saw in the very beginning, in the mineral world, no control, by the individual, of its environment, but no sensibility to pain.

In the vegetable world, the next step above the mineral, there is a slight control over life conditions; the tree can send its roots to a distance in search of food, and push toward the light; but there is very little, if any, capacity for suffering.

On the plane of animal life, the control over conditions has increased greatly, and while it is capable of a suffering far beyond that of its vegetable predecessors, it has a proportionate increase of the power of self-defense against untoward conditions, and here again we find that the pain is overbalanced by the joy of existence, and that the happiness of the whole order is the result.

One more impulse from the creative mind, and man appears upon the scene, endowed with an intelligence that may truly be called

divine; and yet he is so finely organized and sensitive, that all his skill, developed through the ages, has not been able to tip the scales of life, at happiness.

Who does not know the marvels that his genius has accomplished? The forces of the material world are his servants to do his will. Yet his achievements do not bring him peace, and still the ancient saying is as true to-day as in the past: "Man is born to sorrows as the sparks fly upward."

Then this thought came to me with overwhelming force: The trend of creation is toward a complete control of conditions, and man is a new being, as distinct from the animal just below him, as is the animal from the vegetable, or the vegetable from the mineral. But man has not yet discovered this fact, and lives, to a great extent, on the animal level, using its methods, moved by its impulses, and sharing its fate of decay and death.

The life-conditions of the level on which he lives are happiness to his dumb brothers, but they give little satisfaction to this God-like being, who is slowly being impelled by suffering to look within himself, for those faculties and motives, which, being used and obeyed, will make him a full sharer, with all other sentient creatures, in the joy of the universe. In other words, he is not using the powers with which he has been endowed, in order to fit him to his place in the scale of being.

In another chapter, I will tell what has been taught me, and what I have learned in the silence, of these powers that are innate in man, and man alone.

The Power of Will.

MRS. M. E. C.

Speaking of spirits controlling mortals to do things that they would otherwise not do, reminds me of an experience I had in Minnesota. I had four boarders, who usually spent the day down town; but one day one of them remained at home to read a book that he was very much interested in. He was on the lounge in the sitting-room very much absorbed in his book. I had occasion to pass through the room, and just as I got to the door, which was about 10 feet from the young man, and facing him, I noticed that the lounge was badly tumbled; a coat and vest was lying on it, and the cover partly off. My thoughts came quick as a flash: Why, Ed; how can you sit there reading with that lounge like that! Get up; take that cover off; stir it up; hang up that coat and vest, and put the cover on again slick.

Of course, I did not expect my thoughts would have the slightest effect on him, but what was my surprise to see him jump up, lay down his book, and do everything I had willed him to do, just as quick as he possibly could do it. He said not a word; neither did I; but his face colored as if he felt ashamed to think he had not done it before; and yet I had neither asked, nor expected him to do such work.

After that, I willed him to get a pail of water, or an armful of wood, and he never failed to respond, though sometimes I had to "will" him two or three times. It seemed to depend on the force of my will, as to whether he obeyed or not.

Now, if a spirit in the body can control another's mind and make him quickly do something that he had no thought of doing, why can-

not a revengeful spirit control a mortal, to commit crime? Under our best government here, we cannot hinder a man from influencing another to commit crime, and how do we know that such things can be prevented in the spirit-world? If not, do we stop crime by killing the criminals?

New York.

Conclusions Arrived at,

BY A TRUTH-SEEKER.

I have made a careful investigation of the phenomena and claims of Spiritualism, under absolute test conditions, and where every opportunity for deception, or fraud, or delusion, was eliminated. When I began these investigations, I was intensely prejudiced against Spiritualism and a firm believer in the fraud or delusion theory of the phenomena, and had not the least doubt in my own mind that I could uncover and expose the fraud or delusion which I believed to be at the bottom of the reputed phenomena. I took every precaution and exercised every faculty of my eyes, ears and sense of feeling, to prevent my being imposed upon, and after five months of patient, careful investigation with reputable mediums in Washington, Baltimore, Philadelphia, Boston and New York, I ended up by being fully convinced of the absolute and indisputable verity of all the main phases of this marvelous and astounding evidence of the continuity of conscious identity and life beyond what the world, in its ignorance, has learned to call death.

The phenomenon of Spiritualism is an established and demonstrated fact, and this is the conclusion that has been reached after long, patient and careful scientific investigation, by such eminent men as Prof. Robert Hare of Philadelphia, Prof. Baird of the Smithsonian Institution of Washington, D. C.; Judge Edmonds and Prof. James J. Mapes of New York, Prof. Alfred R. Wallace and Sir William Crookes of England, Flammarion of France, Zollner of Germany, Profs. James and Hodgson of Yale College, and hundreds more of like character in standing in this and other countries.

In fact, no intelligent man can carefully, patiently and honestly investigate the phenomena of Spiritualism and not become absolutely and unalterably convinced of its truth.

There is no more doubt of the genuineness of the phenomena of Spiritualism, among those who have investigated it, than there is of the facts of the liquefaction of air, the X-rays, the telephone or the phonograph.

Not only have these investigations I have made convinced me absolutely of the truth of spirit return, independent spirit speaking voices, spirit writing, spirit rappings, levitations, materializations and other of the phenomena claimed for Spiritualism, but they have convinced me absolutely, unalterably, that there is no death, and that what the world calls death is, in fact, not death at all—only transition.

Not only have I been convinced of this from what I have seen and heard and felt and experienced of these phenomena, with professional mediums of good repute, but, best of all, I have heard and seen and felt a good many of the phases of these phenomena in my own home. The matter of rappings, levitation of ponderable objects, touches of hands and the playing on musical

instruments, in my own home, and that, too, in a way that is absolutely superhuman, are matters of frequent and ordinary occurrence, and some of them in the light as well as in the dark, and in the presence and hearing and experience of my own family. The phenomenon of Spiritualism is an established and a demonstrated fact, and it is only a question of time when this will be as generally recognized among intelligent, observing people as any other scientific fact is now.

Camp at Ashley, O.—The Columbus Dispatch of Aug. 21, says:

Yesterday was the banner day of the camp meeting, and from reports brought back by those that attended, at least 5,000 people were on the grounds. The auditorium in which the services were held was crowded to its utmost. In the morning, a conference was held and heavily attended.

In the afternoon, Adah S. Horman, M. D., delivered an interesting lecture on the progress of Spiritualism which was received with much applause. W. J. Hull occupied the platform, the evening and he was followed by Dr. Nellie Mosier, who is doing much to convince people that the Spiritualists are not without proof of their belief in the communication between the dead and the living. In fact, as many spirits seem to congregate in the auditorium as there are mortals, each one anxious to give some evidence to their friends of their continued existence. Mrs. Mosier gives on an average of about twenty messages at one seance. She has given over 200 seances since the camp opened.

The Condition of your own state of consciousness is of more importance to you than that of all the world besides, because you must live with yourself continuously and forever; hence, it is not how other people act toward you, but how you act toward yourself, that constitutes your happiness or misery. If you right yourself, you are doing the best you can to aid and help your fellow-beings.—L. A. Mallory.

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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, SEPT. 7, 1899.

The California State Convention held in this city last week was of great importance to the cause, and was an enthusiastic gathering of the prominent Spiritualists of the Pacific Coast. All seemed to realize this fact and worked faithfully to that end. Organization is the key to success, and received a full recognition. If the Spiritualists of any locality will unite and work together enthusiastically, the world is theirs. The people are hungry for the facts and philosophy, and need only their presentation to readily receive them.

Baron Carl du Prel, whose 60th birthday was noticed in the JOURNAL of June 1st, has passed to the higher life from his residence near Hall, in the Tyrol, Austria. He was an Occultist, Scientist, Hypnotist and Spiritualist. His chief study was natural science. His notable work, "Philosophy of Mysticism," was translated some years ago into the English language by C. C. Massey. He was a leader of spiritualistic thought and occult studies.

War.—"There will never be another great war between civilized nations, i. e., a war lasting more than thirty days." This is the opinion of Thomas Edison. According to his judgment, electricity is "to make war a permanent relic."

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

Mr. J. S. Thurmond, of Beaver Creek, Colo., writes: "The JOURNAL must have a very wide-spread circulation, for I have received letters from almost every quarter of the globe, saying: 'I saw your advertisement in the RELIGIO.'"

Age of Wonders.

If the present age can be characterized, it surely must be designated as one of successful scientific research and inventive achievement.

We have long been proclaiming to the world that a new cycle is just to begin. This year ends the Great Cycle of 2160 years, when the sun enters a new zodiacal constellation, exerting a great influence on the earth.

At the close of such cycles, great disturbances occur in the material world, as well as convulsions in the spiritual atmosphere.

Some claim that every time the sun enters a new constellation, a new Buddha, Krishna, or Christ, is developed, arousing the world to a higher development and a grander life. May not this be realized in the elevation of the race, by evolving the new man of the 20th century, through spiritual science—by spiritualizing the material, disclosing "the god within," who shall command the forces of nature, and cause the millennial day of glory to be fully realized?

From the spirit-world, we are daily being led onward and upward—step after step has been taken under the guidance of our angel friends, and now our "next progressive step" will be a great advance toward a higher development and a grander realization of our Occult forces. All who are ready for that advance movement, will realize it.

Is it any wonder, then, that scientists are now giving particular attention to Spiritualist phenomena, as well as its philosophy and wonderful history during the past half century?

Here is what some of our latest accessions have to say: Professor James H. Hyslop, Professor of Logic and Mental Sciences at Columbia University, says:

In one year I hope to be able to demonstrate to the world, by incontrovertible proof, that there is another life beyond this. At present I must contend that there is not one iota of reasonable evidence of immortality, I mean personal survival, that is the continuance of consciousness beyond the life of the body. I am in possession of incontrovertible facts which demonstrate immortality. I have witnessed some genuine supernatural phenomena, not explainable by either fraud, illusion or suggestion, and whose significance will have to be reckoned with, by all men of science.

Spiritualists will smile at this announcement, for they have had the knowledge for many, many years, of personal conscious survival beyond the grave; but when scientists get ready to receive these grand truths, they are to them—just discovered facts. We rejoice that the truth is at last dawning upon their mentality.

Dr. Richard Hodgson, professor of Psychology at Cambridge University, England, says:

The world is on the eve of great

developments. Within two years, perhaps before, through the instrumentality of the most remarkable woman that has been born for centuries, I will bring before the people of the entire world a new interpretation of the laws of humanity, of that first great universal religion, which neither dogma nor denomination of to-day can withstand. It will be a new dispensation—a new belief. Suffering humanity, tortured for centuries with doubts, wavering first this way and then that, will need no explanation. The new (and yet ever old) truths need only the rehearsing—they compel belief. When Professor Hyslop declared that he had talked with the spirits of those long since dead, he told a simple, barefaced fact.

This is our present position: Communication has been established with the spirit world, messages from those who have passed into that state of existence are being daily received; therefore, continued existence in a conscious state has been fully demonstrated.

Some of the latest triumphs of modern science are steam and electricity, which have revolutionized all mechanical methods and made the present age transcendently magnificent. The X-Ray and Liquefied Air are still more wonderful, but more modern wizards have added to the bewilderment by giving us telegraphs and telephones, phonographs and graphophones, and a profusion of inventions in that line; but something more marvelous still was demonstrated in this city last month by experiments in Wireless Telegraphy, by which we can converse with people many miles away, without the use of wires or any other visible connecting links. This is amazing, but it is not the *ne plus ultra*, for another astounding invention has just been made public, showing that by our own hidden forces we can produce beautiful pictures on sensitive plates, simply by emitting rays of light from our own physical bodies.

Here let us pause for a moment, to catch a breath. We have captured and utilized the lightning, invaded the starry heavens and arrested the hidden forces, attached to our car of inventive genius *sound* and intelligence, appropriated the crowning glory of the sun, moon and stars, by emitting at pleasure "rays of light" which make beautiful pictures, challenging the magnificence of Nature itself. Besides this we are to obtain our food and clothing from the air, without any fatiguing exertions.

But here we must not stop. Our mission is "Onward." The angel world invites us forward, and "the next progressive step" may be, through the development of our occult forces, to be able to communicate with inhabitants of other planets, and by such connecting links to combine the many billions of inhabitants of the Universe into one enormous family, by being brought into communication with them all.

Language will not be necessary

in this interchange of intelligence, for mentality is all there is in the world of spirit, and "thoughts that breathe" will reverberate through the whole constellation, without the aid of "words that burn," or dialects that confuse the physical man.

Even now, those who have passed through the "doorway" called death, visit the planets and detail to us, through our psychics, their wonderful explorations.

More amazing still. We are assured that sometime in the coming ages we shall not have to work laboriously to provide our food and clothing, but will gather everything to supply our needs from the air. Drudgery will cease and we shall spend our lives for pleasure and to do good, instead of in providing for our daily wants as now, and then there will be

enough for each,
enough for all, and
enough for evermore.

Our clothing will be beautiful beyond description, made by machinery, all ready to wear, and will be freely replenished to suit our needs or tastes. The wish or thought will be all-sufficient to obtain them for our adornment, to make our happiness complete.

To some, these things may seem like "fairy tales," but they are not. They are among the things stored up by the Spirit World for us to enjoy in the Twentieth Century which will usher in the Millennial Day of Glory, so long heralded by poets and seers in ages past. All Hail, glorious morning! We welcome its dawn, and bid the world rejoice! Let the "Temple of the New Age" long endure, and the first rays of the morning sun shine among its turrets, and the last gleams of its departing light ever gild its summit!

The Reviewer.

Mr. W. T. Stead, who has worked indefatigably throughout Europe in the interests of the peace conference since the Czar's rescript was issued last Fall, writes of "The Hague Conference in its Outcome" in the *Review of Reviews* for September. Mr. Stead was at The Hague during the entire conference, and he undoubtedly enjoyed a closer personal acquaintance with the delegates than any other journalist. He is convinced that great progress was accomplished in the direction of universal peace.

The leading article in the September *Open Court* is "A Basis for Reform," by the Hon. C. C. Bonney, the ex-president of the World's Fair Auxiliary Congresses. "King Baulah" is the title of an Egyptian version of King John and the Abbott of Canterbury, translated from the Arabic by Prof. Charles C. Torrey, and now published for the first time.

The *Homiletic Review* for September contains many articles of interest and value, as well as seed-thoughts for public addresses on topics of current and vital interest. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York, at \$3 a year.

California State Convention.

The Fourth Annual Convention of the California State Spiritualists' Association convened at Odd Fellows' Hall, San Francisco, on Friday, Sept. 1, at 10:30 a.m., Pres. Norton presiding.

The secretary called the Roll of Officers and Directors, and the following answered to their names:

President, M. S. Norton; vice-president, W. D. J. Hambly; secretary, T. G. Newman; directors—Mrs. R. I. Johnson, Mrs. H. E. Robinson and Mr. C. W. Bassett.

The report of the Committee on Credentials was read, seating the following

DELEGATES AND ALTERNATES:

Society of Progressive Spiritualists, San Francisco: Delegates—Mr. Wm. M. Rider, Mr. G. H. Hawes, Mrs. Bernardine Hildebrandt.

Mediums' Protective Association, San Francisco: Delegates—Mr. Richard Young, Mr. George I. Drew, Mr. W. T. Jones, Mrs. Belle J. Morse. Alternates—Mrs. J. St. Clair-Cleveland, Mrs. C. F. Waltham, Mrs. E. C. Griffin, Mr. J. T. Roberts.

Oakland Psychical Society: Delegates—Mr. Geo. H. True, Mrs. E. C. Moore, Mrs. E. C. Campbell, Mrs. H. F. Mitchener, Mrs. J. M. Sabin.

First Spiritual Union, San Jose: Delegates—Mr. Wm. Vinter, Dr. H. M. Barker, Mrs. W. D. J. Hambly, Mrs. H. L. Bigelow, Dr. R. B. Tripp, Mr. H. H. Nichols, Mrs. M. A. Archer. Alternates—B. Benjamin, Mr. J. Murray, F. C. Wissman, Wm. McMeekin, Mrs. K. C. Gage, Miss D. Winchester.

Society of Spiritualists, Hollister: Delegate—Mr. J. M. Button. Alternates—Mrs. L. J. Geary, Mrs. E. Z. Roach.

First Spiritual Union, San Francisco: Delegate—Mrs. A. E. F. Wadsworth.

Children's Progressive Lyceum, San Francisco: Delegate—Mrs. Alice Briggs.

Unity Society of Spiritualists, Santa Cruz: Delegate—Mrs. S. E. Wallace.

First Spiritual Ladies' Aid Society, San Francisco: Delegates—Mrs. E. F. Small, Mrs. Minnie Clark, Mrs. W. E. Nevill, Mrs. Sadie Cooke, Mrs. Sarah M. Kelly, Mrs. D. N. Place.

First Society of Progressive Mediums, San Francisco: Delegate—Mrs. Maxwell-Colby. Alternate—Carl Eberhardt.

Union Spiritual Society, Oakland—Delegates—Mr. J. L. Palinbaum, Dr. Sol Palinbaum, Dr. A. L. Astor. Alternates—Mrs. H. Smith, Mr. H. Smith.

The Board of Directors on July 22, by unanimous vote, ordered the secretary to present the following for early consideration of the Convention as an emergency communication:

To the California State Spiritualists' Association, in Fourth Annual Convention assembled—Greeting.

Whereas, The foundation of our structure rests upon spirit guidance; and recognizing the valuable service rendered by the ordained instruments selected to be mediums of communication between the two worlds, we do hereby recommend, that immediately after organization, your honorable body enact an amendment to Article IV of our Constitution, by adding after the words, "Delegates from auxiliary societies," the words, "and all those holding valid certificates of ordination, endorsement, or protection, from this Association."

Also add to Sec. 1, Art. V of the By-Laws, these words: "The certificates of endorsed mediums, accompanied by a receipt for dues to date in an auxiliary society, shall be their credentials."

This action will make our endorsed mediums delegates to all conventions; will strengthen the cause, and be an act of justice which will be appreciated on both sides of life. By order of the Board of Directors. THOS. G. NEWMAN, Sec.

After some discussion it was put to vote and adopted, and all those holding such valid certificates were declared to be as "delegates at large" and upon presenting credentials to the Committee on Credentials, would be seated and supplied with badges.

The minutes of the last Convention were then read and approved.

Dr. Astor explained the "proportional preferential" method of voting, and desired to have a time set apart for an exhibition of its method.

On motion, the Convention then adjourned to 1:30 p.m.

FRIDAY AFTERNOON SESSION.

Pres. Norton called to order at 1:30 p.m., and upon the presentation and adoption of the supplemental report of the Committee on Credentials, the following were declared to be entitled to seats, as

DELEGATES AT LARGE.—Mrs. Dobson-Barker, Mrs. M. Bird, Mrs. Addie L. Ballou, Prof. W. C. Bowman, Dr. G. W. Carpenter, Dr. G. C. Chesbro, Mrs. Maud Chesbro, Mrs. S. Cowell, Mrs. Esther Dye, Mrs. L. S. Drew, Mr. Carl Eberhardt, Mrs. Sadie Eberhardt, Mrs. Mena Francis, Mrs. H. A. Griffin, Mr. Harry E. Hargrave, Mr. W. P. Haworth, Mrs. Kate Hoskins, Miss Meda Hoskins, Mr. E. H. Hubbard, Mrs. Rebecca I. Johnson, Dr. H. C. Johnson, Mr. O. A. Kraus, Mrs. Kate C. Lester, Mrs. R. Shepard Lillie, Mrs. Francis A. Logan, Mrs. E. A. B. Marcen, Mrs. Teresa Martin, Mrs. Clara J. Meyer, Mrs. C. R. McMeekin, Mrs. Dr. F. J. Miller, Mrs. Florence Montague, Mr. Thos. G. Newman, Mrs. D. N. Place, Mrs. Cora Dobson-Ringlip, Mrs. Jennie Robinson, Mrs. Hendee-Rogers, Mrs. Sarah Seal, Mrs. G. W. Shriner, Mrs. Elizabeth Sloper, Mrs. C. Downer-Stone, Mrs. Ella M. Stewart, Mr. E. A. Stitt, Mrs. Dr. Alice Tobias, Mrs. Elizabeth Lowe Watson, Mrs. Carrie Wermouth, Mrs. Young, Mrs. Ella York.

President Norton appointed the following Standing Committees:

COMMITTEE ON REPORTS OF OFFICERS—Mr. W. T. Jones, Mrs. Hildebrandt, Mr. Richard Young.

COMMITTEE ON RESOLUTIONS—Mrs. Elizabeth Lowe Watson, Mrs. H. E. Robinson, Dr. Barker.

COMMITTEE ON WAYS, MEANS AND AMENDMENTS—Mr. W. D. J. Hambly, Mr. Geo. I. Drew, Mrs. B. F. Small.

COMMITTEE ON SLEEPER TRUST—Mr. Vinter, Mr. Rider, Mr. Bowman.

READING CLERK—Mr. C. H. Wadsworth.

REPORTS OF OFFICERS.

President Norton's report was presented, as follows:

To the Fourth Annual Convention of the California State Spiritualists' Ass'n:

The present administration came into office confronted by an empty treasury, and a well-organized conspiracy to destroy the State organization. I am happy to report to you that the California State Spiritualists' Association still lives, and is in a more flourishing condition than ever before. The battle for existence has been fought and won. While the number of societies chartered has not increased, it has not decreased.

During the past year, the Board of Directors of this Association have been confronted by the following problems: 1. How to distinguish and extinguish fraudulent mediums. 2. How to compel proper respect for our mediums. 3. How to persuade transportation companies to carry our mediums at reduced rates. 4. How to stop mediums from slandering one another. 5. How to promote and maintain organization among Spiritualists in interior towns and cities. 6. How to please everybody.

A record of the proceedings of the present Board of Directors in dealing with this question of fraudulent mediums is the best answer I can suggest to the first question.

To the second (on respecting mediums) I say: Be respectable; respect yourselves, and respect one another.

3. As to transportation, I would recommend that mediums exercise their independence and refuse to accept favors from corporations or anyone else. This action will compel respect, and raise mediums in the estimation of the public generally.

4. Slander.—I would respectfully suggest that all mediums in this State join in a strong, permanent protective association; admit no one but mediums to membership. This suggestion, properly carried out, will solve the problem of harmony among mediums.

5. Organization.—This is the greatest problem of them all (save one) and will never be solved until our whole plan of organization has been changed. We are organized as a religious body, with the fraternal plan of finance, without pecuniary benefits. If every Spiritualist in this State would contribute five cents per month into a common treasury, and pay it, we would have more money than we would need to carry on our propaganda work, and provide for the necessary assistance of mediums and others who have claims upon us as humanitarians.

6. How to please everybody.—This is a problem which I have tried to solve, but have failed, utterly failed. I would

recommend that the qualifications for State President include the ability to please everybody.

In conclusion, allow me to suggest that the State Association is not a separate society, but every one of you are this society or association. When you antagonize the State Association, you antagonize yourself. Let us have harmony, but let us not pay too big a price for it. We may pay too much even for heaven.

Thanking you for your kindly co-operation during my term of office, I wish you God-speed in your spiritual and material ongoing. M. S. NORTON.

The following were then read:

STATE SECRETARY'S REPORT.

The past year has been beset with many difficulties, and the Board of Directors have, in addition to its regular quarterly meetings, held six special and adjourned sessions of from 6 to 10 hours of faithful labors. It has issued 27 certificates of Endorsement and Protection; but has not ordained even one, nor issued a charter to any new society.

The Board has labored diligently to build up the Cause in this State and produce harmony among the members. That it has succeeded, in some measure, is shown by this large convention of delegates who have assembled to devise ways and means to successfully carry on the work.

From all sources I have the following receipts:

For the National Association.....	\$ 15 75
" Certificates.....	17 00
" Per Capita.....	58 75
From Donations.....	40 00

\$132 50

And have paid to the Treasurer \$134.00, as shown by his receipts herewith submitted.

Only 2 societies have as yet forwarded any donations for the National Association for the present year. This is a matter which must be attended to at once, as required by our By-Laws.

All of which is respectfully submitted.

THOMAS G. NEWMAN, Sec.

The Treasurer gave a detailed Report with vouchers, showing \$1.84 due him.

REPORT OF STATE ORGANIZER.

To the Fourth Annual Convention of the California State Spiritualists' Ass'n:

At the last convention of this Association, you were asked to make the State Organizer an officer of the Association, define his duties and fix his salary. The Convention refused to do so. At the first quarterly meeting of the Board of Directors, I was appointed State Organizer. My duties were not defined; neither was any compensation stated. Some work has been referred to me which I have performed to the best of my ability, paying my own expenses.

After two years' experience as State Organizer, I have arrived at the conclusion that the task of organizing the Spiritualists of California, and keeping them organized, is beyond my ability, unless the whole plan of organization be changed. There are two elements in the composition of the average human being, one of which—at least—must be appealed to in order to bind and hold them together. One is superstition, the other self-interest. Appeals for the good of the cause are useless. The inquiry invariably is: "What is there in it for me?" The greatest need among Spiritualists in California to-day is, more spirituality and less selfishness. Yours fraternally, M. S. NORTON, State Organizer.

These reports were referred to the Committee on Reports of Officers.

Interesting addresses were made by Mr. Nelson Carr and Mr. and Mrs. Aldrich, Santa Rosa; Mrs. H. N. Hopper, Fresno; H. Smith, an Illinois soldier; Mrs. Jenkinson, Hanford; Prof. W. C. Bowman, Mrs. Elizabeth Lowe Watson, Mrs. Ella Royal Williams, of Oregon; Mrs. Sarah Seal, Mrs. Sloper, Wm. N. Vinter, State Lecturer of the A. O. U. W.; Mrs. Wallace, Santa Cruz; Mrs. Roach, Watsonville; H. E. Hargrave and T. G. Newman.

The Committee on Sleeper Trust was referred to the proper committee, and by it fully approved. This will be given in full next week.

SATURDAY MORNING.

President Norton called to order at 10:30 a.m., and after roll-call, appointed C. H. Wadsworth to fill a vacancy on the Committee of Officers' Reports.

The report of the Committee on

Resolutions was read and adopted and will be published in full next week.

The report of the Committee on Ways, Means and Amendments was adopted, but, for want of space, will be deferred until next week.

The report of the Finance Committee was as follows:

We have examined the accounts of the secretary and treasurer, and compared them with the vouchers; we find them entirely correct and approve the same. We recommend that the State Organizer be reimbursed, for money expended, by the board of directors.

We also recommend that this Convention adopt some practical method of raising money for missionary work, either by monthly contributions or some other practical method.

For Brother Norton's faithful and energetic work as president and organizer, we recommend a unanimous vote of thanks.

AFTERNOON SESSION.

President Norton called to order at 1:30 p.m., and continued regular order of business.

The Declaration of Principles adopted by the Convention last year, was reaffirmed and unanimously recommended for adoption by the National Convention at Chicago, next month.

The delegates from the societies represented promised contributions to the National Association, amounting to \$32.50, in addition to several donations promised without specified amounts.

The hour having arrived for the election of directors, that duty was performed with the following results: M. S. Norton, W. M. Rider, B. F. Small, H. E. Robinson, W. D. J. Hambly, R. I. Johnson, R. Young, M. E. Coleman, F. H. Parker.

On account of too many cares, T. G. Newman being nominated, declined to hold any office for the coming year.

The following were elected delegates to the National Convention at Chicago: Mrs. Addie L. Ballou, Mrs. E. Young. Alternates—Prof. W. C. Bowman and Prof. Young.

Mrs. Ballou was also elected as representative to the International Psychical Research Convention at Paris, France, next year.

The next State Convention was voted to be held in San Jose.

The new board of directors then met for the purpose of electing officers. In the interest of harmony, Mr. M. S. Norton resigned his position on the board of directors, and Mr. W. T. Jones was elected to fill the vacancy, who will serve the State Association as secretary for the coming year; the other officers being W. D. J. Hambly, president, San Jose; Wm. M. Rider, vice-president; B. F. Small, treasurer.

On motion of Mrs. Robinson, seconded by Mrs. Johnson, the RELIGIO-PHILOSOPHICAL JOURNAL was made the official organ of this Association for the coming year, by a unanimous vote.

The Convention adjourned sine die, at 5:30 p.m.

THOMAS G. NEWMAN, Sec.

All the items of business omitted here will be published next week. For report of Sunday meetings, see page 8.

A HOME WANTED.

A faithful English woman wants a home in some family where she can earn a living for herself and daughter, four years old. She can do anything in a gentleman's house but cooking. Can give testimonials from those with whom she has lived. Would like a situation in or near San Francisco. Address MRS. EDITH DIXON. Lincoln, Placer Co., Calif.

THE LYCEUM, published weekly by Tom Clifford, 1905 Pearl St., Cleveland, Ohio. Fifty cents per year, invariably in advance.

THE POWER OF LOVE.

A babe lies sleeping amid downy bed;
The dimpled arms thrown o'er his lovely head.
Clusters of golden ringlets crown his brow—
A brow that speaks of talent even now.
Sleeping so sweetly, knowing not a fear,
So beautiful in innocence, in his own right a peer.
Why does the mother watch with jealous care
That heaven-sent treasure, so beautiful and fair—
Watch with thirsting eagerness lest he depart
Too soon, and disappoint her swelling heart?
We solve the problem with one word, though small—
'Tis Love that dares, defies and conquers all;
'Tis Love that makes the peasant dare aspire
To wed the daughter of a lordly sire.
It finds the monarch on his gilded throne;
The menial in his rude and lowly home.
A fierce and living fire, it burns the same
Through riches, honor, poverty and shame.
Oh, how cheering from the cradle to the pall,
That love will ever guide us to the Holy Heart of All.
Away with friendship; 'tis but an empty name.
I dare assert the truth—it courts but fame;
With riches and honors it vanishes in air.
It never soothes a sorrow, nor comforts despair.
Love is a sacred word, misanthropists will say,
Although they cannot countenance the friendship of to-day.
An innate feeling of distrust pervades throughout the land,
For want of true nobility, that makes the soul expand.
Oh, dearer far than precious gems, is love to have and hold;
For love has power which far exceeds all fair Alaska's gold.

ADDIE G. ARMSTRONG.



The Editor is not responsible for the opinions of correspondents.

Missionary Work.

TO THE EDITOR:

This Summer, having attended in Lowell, Mass., some grove meetings, a copy of some paper, donated for that purpose, was handed me, and I found a place where my copies of the JOURNAL would do the most good. In sending them, ten miles from Andover, they were so much sought for, that Books I have on hand will go to their Hall Library. On the papers and books I sent are written: "Please read and extend time or exchange." Thus they are more likely to go to people at least interested in the matter, and many are without sufficient funds to indulge much in luxuries of reading matter.

EMMA M. E. SANBORN, M. D.
4 Morton St., Andover, Mass.

[Yes; that is the way to do, to spread the "good news." Let the good work go on.—ED.]

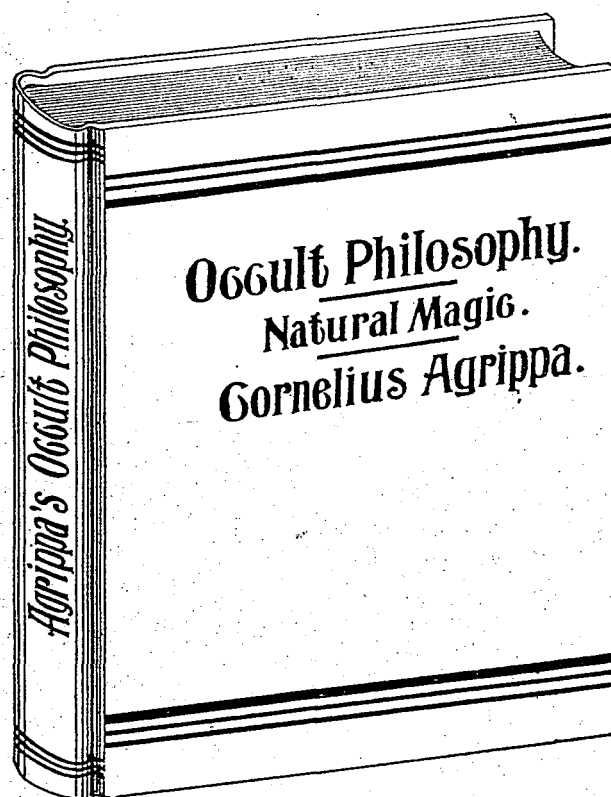
Love and be Happy.—Many are anxious to die, that they may be rid of the infirmities of the body, but every infirmity of the body is but a materialization of an infirmity in the mind. The only death, then, that can benefit us is to let the evil thought die, that the true self (Love and Wisdom) may live a happy life.—L. A. Mallory.

Ingersoll Memorial.—The Free Thought Magazine for September is an "Ingersoll Memorial Number." It contains original articles on Ingersoll from Elizabeth Cady Stanton, Charles Kent Tenney, George Jacob Holyoake, B. F. Underwood, Judge C. B. Waite, David B. Page, Susan H. Wixon, C. W. Morehouse, Helen H. Gardner, Prof. Daniel T. Ames, Daniel K. Tenney, Prof. Hyland C. Kirk, Rev. Minot J. Savage, James A. Greenhill, and by the editor and assistant editors. Also the proceedings and speeches of the great Ingersoll Memorial Meeting held in Chicago, and the best likeness of Ingersoll that has ever been published. This number of the magazine is printed on heavy book paper and bound in linen paper covers, with black border. For sale at this office; price, 15 cents.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

A Wonderful Club Offer.

[Agrippa's Book and the JOURNAL.]

We have copies of this Agrippa Book in CLOTH binding, which we will send postpaid and the Journal one year—both for \$3.75.

This magnanimous offer is good for new or old subscribers. The subscriptions will be credited for a full year beyond the date previously paid to—no matter when it may be.

For the convenience of those who cannot send all the money at once, we will hold the Book for them, if they send us 75 cents, and pay 50 cents per month, until the \$3.75 are paid, when the Book will be mailed. This gives SIX MONTHS in which to pay the balance.

Write now, before you forget it.

Planets and People.

It deals with Wonderful Mysteries from the Sun, the Lost Knowledge of the Ancients, and the Living Wonders of the present time. Astronomy, Astrology, Palmistry, Phrenology, Theosophy, Mystery, Magic, Symbolism.

A Personal Horoscope Free

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PLANETS AND PEOPLE,

353 Dearborn St., Chicago, Ill.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. **BANNER OF LIGHT PUBLISHING CO.**, 9 Bowdoin Street, Boston, Mass.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Turkish Baths at Home.

A Portable Bath complete—with Heater, and Vaporizer—for \$5.00.

Saves Health, Suffering and Doctors' Bills. OVER 30,000 NOW IN USE.

Portable Turkish Baths cure Skin Diseases, Insomnia, Rheumatism, Gout, Asthma, Eczema, Piles, Syphilis, LaGrippe, Colds, Female Complaints, etc.

WESTERN BATH CO.,
1429 Market St., (between 10th and 11th Sts)
SAN FRANCISCO, CAL.

Rare Opportunity.

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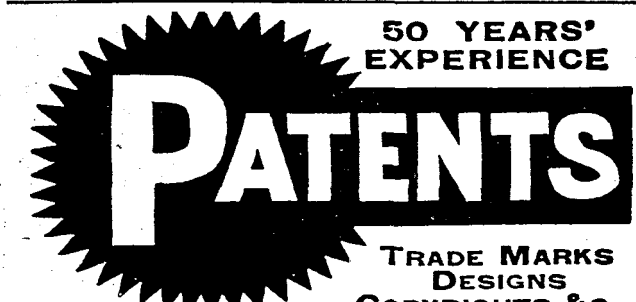
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Local News Summary.

Edited by M. S. NORTON.

The State Convention.

The Sunday Meetings.

Beginning at 1 p.m., in Odd Fellows' Hall, the Spiritualists of California indulged in one of the most gigantic conference meetings in the history of their organization. Those who participated were M. S. Norton, Mrs. Addie L. Ballou, Capt. H. H. Brown, W. C. Bowman, W. T. Jones, A. Mark Stoddard, C. H. Wadsworth, Thos. G. Newman, Dr. W. S. Hall, Geo. H. Hawes, Dr. Geo. W. Carpenter and H. C. Johnson. Mrs. Sadie Cooke and C. F. Van Luven sang a duet and Mrs. Cooke sang a solo. This was a good meeting and productive of much good. Mr. W. D. J. Hambly, the newly-elected State President, presided in an able manner and made some telling remarks on organization.

In the evening the magnificent assembly hall in Odd Fellows' Building was filled with eager seekers after truth. The hall was beautifully decorated with bunting and flowers, under the direction of the Ladies' Aid Society, of which Mrs. B. F. Small is president. President Hambly called the meeting to order and Mr. Hugh Callender sang a tenor solo, followed by Dr. J. L. York, who delivered a short address. The Convention Choral Club sang "Let the Hills and Vales Resound," and for encore gave "The Star Spangled Banner." The chorus was under the direction of Prof. Carl Sawvell. The Rev. W. C. Bowman was the next speaker, followed by Mme. Bert Godair Adams, who sang "Sweet Spirit, Hear my Prayer," with encore.

Miss Marion Tracie rendered a vocal selection, and then Mrs. Elizabeth Lowe Watson delivered one of those grand inspirational addresses for which she is famous.

These were notable meetings and were marred but by one thing—too much being crowded into one meeting. There are too many people who think they have the right to be "the whole thing," whether the people want to hear them or not. The people have some rights. When we make programs, we should carry them out and keep faith with those who make the programs and those who listen to them. The thanks of the Association was tendered to all participating, by the president.

The chairman of the Committee of Arrangements desires to express heartfelt gratitude to all, for assistance rendered; and especially to Mrs. Jennie Robinson and Mr. W. E. Walker, to whose efforts are principally due the magnificent musical numbers presented during the Convention. To Prof. Carl Sawvell are due the thanks of all, and in our hearts will be carried a kindly remembrance of his faithful work. Prof. Richard Young will also be remembered for his untiring efforts for the success of the Convention.

Mrs. Logan's birthday was celebrated by several ladies of Berkeley, Lorin, Oakland, Alameda and San Francisco. Only three gentlemen were present; but all contributed to make it a time long to be remembered, by speeches, songs, and tests by Mrs. Balcum and Mrs. Courtwright, and a fine speech by Mrs. Charley Gunn, and also valuable ideas from Mr. Edmond Young, of 23d Ave., Oakland. Mr. Harter sang "The Evergreen Mountains of Life" soulfully; Mrs. Patterson and son of San Francisco sang the "Beautiful Hills" thrillingly, and all joined in singing other pieces. Not a moment throughout the day and evening was trifled away. All enjoyed the dinner and supper. All came without invitations, for, as I said, if I had given invitations, some would have felt slighted. These annual visits have been had so many years, I expect to be remembered while I stay on terra firma, and any who please to come in, annually, on Aug. 31, for soul reunion, will be welcomed.

Mrs. F. A. LOGAN.

1218 Railroad Ave., Alameda, Cal.

The Ladies' Aid Social, for August, has been postponed until Sept. 8, when the Circe Amateur Club, of Oakland, will give an entertainment, with a farce called "Fair Play" and other specialties, at Occidental Hall. Admission, 10 cents.

Hermetic Brotherhood.—On Aug. 22, a paper "concerning the opening of the Seven Seals," was read by Mrs. Francese Rogers. It was exceedingly interesting, being written by Dr. Phelan, of the headquarters in Chicago. On Aug. 29, the meeting opened with the usual exercises. Mrs. Virginia Weld sang "Rocked in the Cradle of the Deep." A paper was read by Mrs. Mabel Pace. The paper was well written, leaving few questions to be answered. The meeting closed with the mantrims—"There is One reigns forever," etc.

Dr. Geo. W. Carey and The Chemistry of Life Co. have removed to 563 Eleventh St., Oakland. Wonderful results have followed the use of aerial medicine. Medicine from the air is no longer a dream of the visionary. Dr. Carey claims that food direct from the air elements will soon be a practical fact.

Mrs. Ballou speaks for the Oakland Psychical Society next Sunday morning at Fraternal Hall. Subject, "Woman's Intellectual and Spiritual Mission."

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Mrs. F. A. Logan will resume her Circle of Harmony, on Sept. 17, at 2 p.m., in Occidental Hall, corner of Larkin and McAllister streets. All will be welcome.

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BORDERLAND

Aunt Bit Her Thumb.

Emma S—, one of seven children, was sleeping alone, with her face toward the west, at a large house near C—, in the Staffordshire moorlands, England. As she had given orders to her maid to call her at an early hour, she was not surprised at being awakened between 3 and 4 on a fine August morning in 1840 by a sharp tapping at her door. When, in spite of a "Thank you, I hear," to the first and second raps, with the third came a rush of wind that caused the curtains to draw up in the center of the bed. She was annoyed at this, and, sitting up, said: "Mary, what are you about?" Instead, however, of her servant, she was astonished to see the face of an aunt by marriage peering above and between the curtains, and at the same moment her arms reached forward. Whether she herself thrust them forward, or they were drawn in an air vortex, she does not know. She could feel one of her thumbs pressed between the teeth of the apparition. There was no mark there afterward, however.

Despite all this, she kept cool, and, rising, dressed, and went down stairs, where she found all quiet. When her father came down shortly after, he asked her why she was about so early, and joked with her as to the cause. Soon, however, he went over to his sister-in-law's house, where he learned she had just died unexpectedly. One of the thumbs of the corpse was marked as if bitten in the death agony.

Detected Through a Dream.

A remarkable instance of a dream coming true is reported from St. Louis. A woman named Mary Thornton has been detained in custody for a month charged with the murder of her husband.

She requested to see one of the judges a week ago, and told him she had dreamed that a man named George Ray murdered her husband, and at the same time gave the judge full details of the tragedy, as seen in her vision. Ray was not then suspected, but the judge was so much impressed with the woman's earnestness that he caused a search to be made for Ray.

The man was found on Thursday. The judge charged him with the murder and recited the details as the woman had given them. Ray was astounded, and confessed. The woman was released.—*Light, London England.*

Spirit Army Officer.

Henry Ridgely Evans, of the Bureau of Education, told me of the one case which in his numerous experiences troubled him most, and which he believes he will never explain:

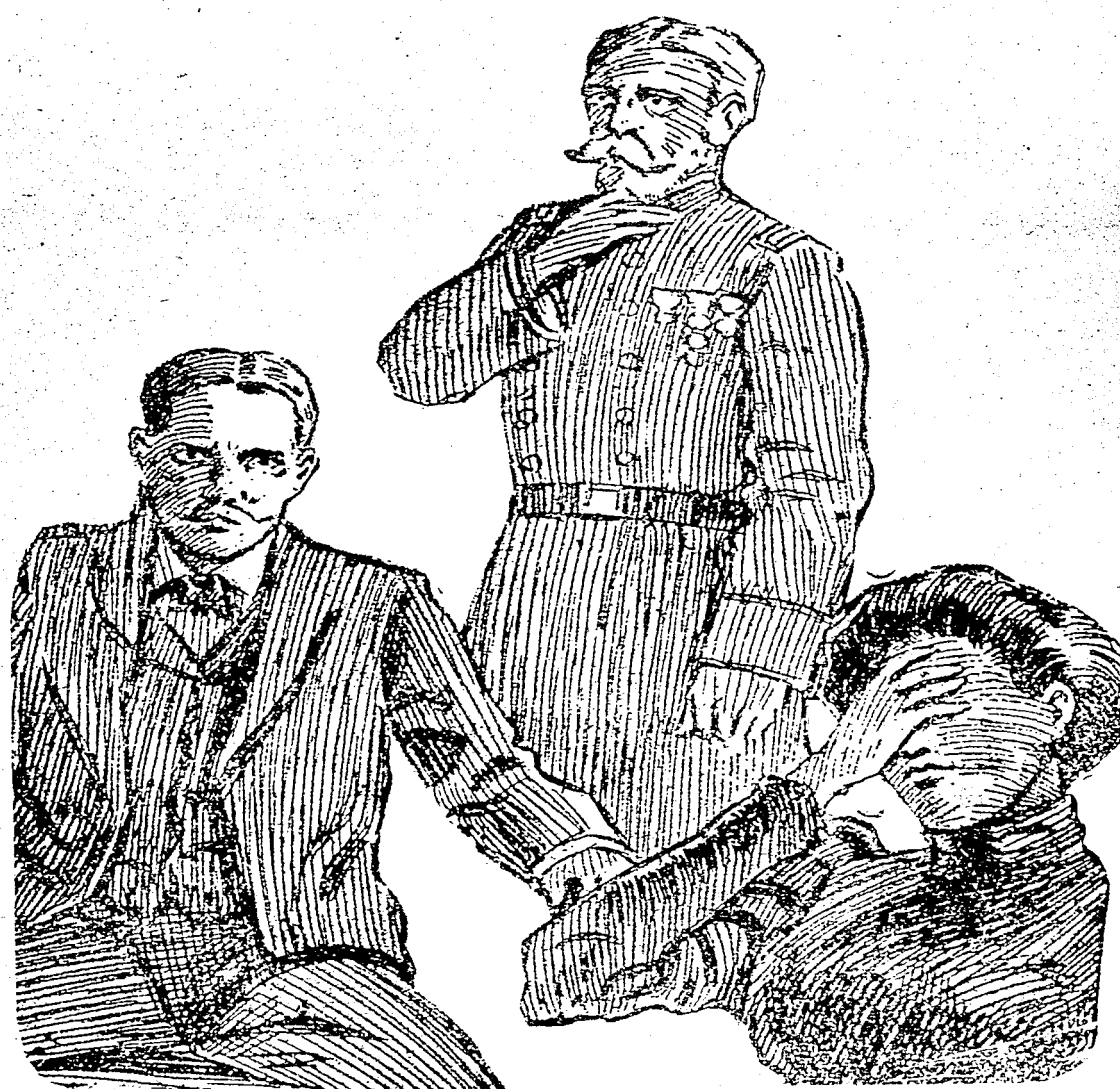
"I had heard of a Baltimore seer," said he, "so decided to take a trip over there, prepared to subject her to a rigid test. Three years before, a relative of mine had died of cancer of the throat. He was a retired army officer who had reddish hair and a reddish beard. He was tall and of military bearing. I wanted the circumstances of his death. She sat in an arm chair, saying: 'You want a

Lord Brougham Saw a Spirit

In his autobiography, Lord Brougham, the famous English statesman, tells this incident, which he had recorded in his diary at the time. He was traveling in Sweden:

At 1 o'clock in the morning of Dec. 19, 1799, arriving at a decent inn, we decided to stop for the night, and found a couple of comfortable rooms. Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

After I left the high school I went with G—, my most intimate



He Looks at You and Calls—"Mary. How is Mary?"

message from the dead—one moment, let me think."

"After passing her hand over her forehead, and remaining for a while in deep thought, she said: 'I see standing behind you a tall, large man with reddish hair and beard. He is in the uniform of an officer—I do not know whether of the army or of the navy. He points to his throat, says he died of throat trouble. He looks at you and calls: 'Mary! How is Mary?' The dead man was a great friend of my mother, whose name is Mary. He was in the habit of asking me, 'How is Mary?' whenever I saw him. I was not thinking of this particular habit prior to the seance—in fact, I had almost forgotten it."—*Exchange.*

friend, to attend the classes in the University. We actually committed the folly of drawing up an agreement written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the life after death. G— went to India, years passed, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat, I turned my head round, looking toward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling

on the floor. The apparition, or whatever it was, had taken the likeness of G—, had disappeared. So strongly was I affected by it that I have here written down the whole history, with the date, Dec. 19, and all the particulars, as they are now fresh before me.

On Lord Brougham's return to England he received a letter from India announcing the death of G—. The date of the death was Dec. 19, 1799.

Visited by Sister's Spirit.

In 1876, F. G. was in St. Joseph, Mo. He was a commercial traveler and had done a good day's work. He was sending in his orders to his employers and smoking a cigar, when he realized that some one was sitting on his left, with an arm on the table. It was his dead sister. He sprang forward to embrace her, forgetting for the moment she had been dead nearly a score of years, but she was gone. Mr. G— stood there, the ink wet on his pen, the cigar lighted in his hand, the name of his sister on his lips. He had noted the expression, features, dress, the kindness of her eyes, the glow of her complexion, and what he had never seen before, a bright red scratch on the right side of her face. He took the next train home to St. Louis, and told the story to his parents. His father was inclined to ridicule him, but his mother nearly fainted.

When she could control herself, she said that, unknown to anyone else, she accidentally had scratched the face of the dead girl, probably with the point of her brooch, while arranging something about the corpse. She had hidden the scratch with powder and had kept the incident to herself.

Warnings.—Let no man despise the secret hints and notices of danger which sometimes are given him when he may think there is no possibility of its being real. That such hints and notices are given us, I believe few that have made any observations of things can deny; that they are certain discoveries of an invisible world, and a converse of spirits, we cannot doubt; and if the tendency of them seems to be to warn us of danger, why should we not suppose they are from some friendly agent (whether supreme, or inferior and subordinate, is not the question), and that they are given for our good.—*Daniel Defoe (in "Robinson Crusoe.")*

Mental slavery is mental death, and every man who has given up his intellectual freedom is the living coffin of his dead soul. In this sense, every church is a cemetery and every creed an epitaph.

Mental Science in Spiritualism.

Read at the California State Spiritualists' Convention, in Odd Fellows' Hall, San Francisco, Sept. 3, 1899.

BY M. S. NORTON.

There is a heterogeneous mass of speculation in the world in regard to *life and being*. Some of this speculation is called *religion*. Some is denominated *philosophy*; but an element of uncertainty pervades it all. In all this world of intellect, education, culture and inspiration, there is no exact science of life or being.

This condition is largely due to the hierarchy of priests, both of religion and philosophy, who thrive and fatten upon mystery. In order that they may maintain their power over the people, they have insisted upon double and triple standards. They have told us that we must believe in a triune God or be damned; and because Thomas Paine said: "I believe in one and only one God," they have maligned his memory and desecrated his name, regardless of his valuable service to his country and to his fellow-man.

The priests of philosophy have insisted that mind and matter are separate entities, and have quarreled over the relation one bears to the other, until students of truth have rebelled, and have set about the collection and classification of facts bearing upon the problem of life, regardless of where these facts may lead them. At the head of this mighty column of truth students stand Helen Wilman, of Sea Breeze, Florida; and the priests of philosophy cannot find it in their hearts to forgive her for proclaiming to the world that *all is mind*. Why? Because she is getting dangerously near the truth. All science is based upon unity, and when the world which has been deceived so long, discovers that the unit of the Science of Being is Mind or Spirit, and that the varied phenomena of the Universe are but the differentiated manifestations of this one substance, there will be some more priests looking for a job.

Do we deny the existence of matter? We deny nothing; we affirm the truth. *The universe is one*. Call it mind, spirit, God, law, infinite energy; or what you may—the universe is a unit.

There are no Gods and devils, angels and demons, men and women, spirit and body, mind and matter, good and evil, life and death—as separate entities. There are no double standards. One reigns forever! and that One is mind or spirit—omnipotent, omniscient and omnipresent.

Men and women are not separate entities. They have a common origin, a common interest, and a common destiny. They are *one* and have no diversity of interests. Good and evil are *one*; all is good. There are no intricate and mystifying relations existing between spirit and body; they are *one*. All is spirit. There is no point at which life ends and death begins; they are *one*. There is no death. There is no *other* world. No *next* world; there is but *one* world, and this is the *one*. There are suns, moons, and stars, but only *one* world, and that world is the natural abode of man, whether he lives in a house of clay, a house of magnetism, or if he lives in no house at all; man is the natural inhabitant of this world and of no other.

"And all about us, though unseen,
The dear immortal spirits tread;
For all the universe is life—
There are no dead."

The seat of all causation is in mind, or spirit. "As a man thinketh, so is he," said a teacher of the long-gone past. He was wiser in his day than we in our day. And he who thinks to reform the world by the enactment of statutory law, is lacking in understanding.

The full significance of the word *Spiritualism* cannot be fully realized until we know that *all is spirit*. And then we know that the *one* great reforming influence of the world, is that exact science, called Spiritualism, which deals with cause—which *is* cause. Knowledge of how to materialize spirits is not what the world needs; we need to know how to spiritualize the gross material conditions of our environment, which preclude the possibility of the permanency of materializations.

It is our right, our privilege, and our duty, to so spiritualize this world of ours, that those who, through a lack of knowledge, have passed through that violent and unnecessary change called death, may enter again into their natural

heritage, and instead of being *unseen*, they shall walk with us hand in hand, and speak with us face to face. 'Tis thus shall be realized the prophecy of the resurrection, and the Orientals' dream of reincarnation. The great Master of Nazareth said: "Be of good cheer; I have overcome the world," "And the things I do, you shall do also, and greater things shall you do."

And I say unto you, beloved, *Be of good cheer*. We stand in the front rank of the advanced thought of the world. Let us glean the fields of knowledge and "hold fast that which is good."

"Man, know thyself; all wisdom centers there," said Socrates, the father of philosophy. And Pope, the classic poet, taking up the refrain, wrote: "Man, know thyself; presume not God to scan; the proper study of mankind is *man*." My brother, you are the temple of the living God. The kingdom of heaven is within you.

You are composed of the substance of which God is. You are a master—not a slave. You are the light of the world. Shine!

Strive to enter into a conscious recognition of these truths, and the last enemy shall be put under your feet. "And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; and God himself shall wipe away all tears from our eyes." Let us purify the Temple; drive out the money-changers, and those who offer innocence for sale. Let us be spiritual Spiritualists; and instead of railing at the lords and rulers of the world, for slanting back the brow of him who "leans upon his hoe," and in answer to the query, saying, "How will you ever straighten up this shape—touch it again with immortality?" we will say to the "brother to the ox:" "You are not a slave; you are a master; you are a miniature universe. Within you lies the possibilities of infinitude. Straighten up your back! Stop gazing on the ground, and be a man! You have no right to retard the progress of the race, by indulgence in your grossness;" and not only will we teach him by precept, but by example, also, and we will hold the world in the higher thought, declaring that, *only the good is true*.

Consistency.

MRS. C. K. SMITH.

While it may be true that "he's a slave who dares not be in the right with two or three," the fact that only two or three espouse a given cause is no evidence that they are in the right. The few are just as likely to be in the wrong as the many. I know there are persons now living who are so eager to know the truth and to be in the right, they would willingly stand alone with the assurance of being in the right. Ever since Jesus "replied not a word," when asked by Pilate, what is truth? have individuals been obliged each one to answer the question for himself. No one person can answer it for another. And the conceptions of different persons are as varied as their ideas of heaven. It has been truly said that what would be heaven to one would be hell to another.

Some are always ready for what is new, others cling tenaciously to the old, without seeming to consider whether it is reasonable or otherwise. Then there are still others who have accepted certain propositions and are unwilling to investigate anything which might in any way conflict with their settled opinions.

Josiah Allen's wife at the World's Fair puts these words into the mouth of one of her heroines: "I don't care whether it is true or not, I have always said and always will say that if any belief goes against the bible, I had rather believe in the bible than the truth, any time."

Like the dear woman who had become interested in something she had read in the *Banner of Light*, adding: "I don't want to believe anything that will prevent me from being a Baptist." The fear of being driven about by every wind of doctrine, prevents many from trying to prove all things and hold fast that which is good. People want the truth, but they don't want to be disturbed in their present belief. Although professing to believe the bible, they cannot follow the injunction to "leave the things that are behind and press on to those that are before." But real thinkers, those who study and believe for themselves, and consider their own reasoning faculties as God-given talents which are not to be buried or hidden in a

napkin, will have the courage of their convictions, and help the world toward that time prophesied of, when all shall know the Lord (or truth) from the least unto the greatest. Those who accept others' assertions as correct without thought or question, are more likely to be imposed upon, even by denizens of the spirit-world. They will give absurd descriptions just to test unreasonable credulity. Miles Grant, an apostle of Second Adventism, claiming that he was guided by the voice of God, admitted that on one occasion he heard an audible voice directing him to go to a country schoolhouse, where he would find an audience awaiting him. He obeyed, found the house locked and no one in sight. Such a lesson ought to teach a person not to believe every spirit. Undue credulity has caused disappointment and sometimes abandonment of all investigation.

San Diego, Cal.

Summerland Camp.

MRS. R. S. LILLIE.

The meeting opened with a good attendance, which was well sustained throughout the session. Prof. Loveland, whose home is now in Summerland, opened the meeting by giving an address which was filled with food for thought, as his lectures always are. He was constant in his efforts to make the meeting a success. Mr. Parsons, whose home is also in Summerland, contributed largely to the interest of the work. The conferences were very interesting.

Summerland is blessed with thinkers, who can express themselves as well. Among these, we heard Mr. Davis, the veteran who has so recently created considerable newspaper comment by getting married in his old age, but whose clear, analytical mind and concise thought, would cause many a younger man to envy his mental power.

There were earnest women, who served dinners, suppers, etc., to assist in material matters, then laid aside their aprons, and took part in the intellectual exercises. Mrs. Spring opened one of the conferences with an interesting talk on "haunted houses." She is president of the society and presided with marked ability, during the entire meeting. Mrs. Maud Von Frietag came up from Los Angeles to speak, and gave public ballot seances—this being a marked phase of her work. She is greatly admired in Summerland, and calls out large audiences. She is talented, cultivated and attractive, and wins many friends.

Several discourses were given by my guides, and Mr. Lillie's work was in the realm of music. We left them Saturday morning and are now at Sycamore Grove, Los Angeles, on the electric line between Los Angeles and Pasadena. The meeting opened on Sunday auspiciously. The place is delightful and a good time is assured—but of this, more perhaps another time.

A Woman's View of Persecution.

B. STONE.

It appears to me, that it is a part of the faith or practice of so-called Christians, to persecute others of a different belief. I think there are more Christians than we imagine, who "strain at a gnat and swallow a camel." Why don't they practice what they preach? They do not appear to know the difference between charity, bigotry or tyranny, and truth. Why don't they show a better example to poor, deluded ones who do not understand or worship as they do? They claim to be followers of Christ, but he never taught persecution. He tried to teach humanity, charity and truth, that was broad enough for all the world, and showed that bigotry and tyranny was narrow and selfish. We are commanded to seek after truth and love, and told to "prove all things and hold fast that which is good;" and what is better than truth and love?

Benjamin Franklin and Robert G. Ingersoll were both broad-minded and conscientious, but through the narrowness of church doctrines, turned from them, and that has caused scores of others to do the same thing.

I suppose some of our modern persecutors ignorantly think something as Paul did, when he persecuted Christians—that they are doing their duty.

Oak Park, Cal

Truth.

BY A MISSION LYCEUM PUPIL.

The world is but a school boy, yet
Its daily lesson learning;
Its teacher, Truth, to make it wise
New pages ever turning.

Infidelity has lighted the torch that illumines the world, and still the battle rages. Orthodox preachers fight the truth, and call it "the devil." Spiritualism is the thorn in their side.

Truth is immortal. We are told that God placed the tree of Knowledge in Eden and forbade Adam and Eve to partake of its fruit. In Genesis 3:4 we read: "And the serpent said unto the woman: 'Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes will be opened, and ye shall be as gods, knowing good and evil.'"

Here is where the great struggle for truth commenced; a bloody record is left in its path, and the conflict is not yet ended. Christians have a bible they call holy, filled with truth, God's revelation to man. If that is the foundation for truth, it should be free from errors. What does it say about the earth, its solid foundation and its four corners? The infidel Galileo, with his vision lengthened by his great telescope, studied the motion of the planets and discovered that earth was a globe, revolving upon its own axis. But for telling that great truth, he was thrown into prison, and afterwards brought into the church and forced to confess that his truth was an error. They claimed that the God of their church, who they say made the world, ought to know more than men about its shape.

At last it has been proven that man has made all the gods that ever existed, and the hope of the world is that man yet will make a truthful God. The church has named the new truthful spiritual light the works of the devil, and they are firing their barrels of musty sermons at the people, to keep them from the new truth. Children, don't you pity them, in trying to keep you from knowing the truth? Let them howl. The truth is bound to prevail.

The Slavery of Custom.

A. H. NICHOLAS.

People have been expending their love and money on coffins, graves and monuments in a period when men are supposed to be wise. It has been said by persons supposed to know, that \$75,000,000 are annually expended in this country for funeral expenses. This is a waste of wealth, which, if one-half could be appropriated to the relief of suffering and needy mortals, it would thus become a great blessing.

Among the slaves to custom, the rich indulge in expensive funerals, and the poor and middle classes imitate them, in some degree, to be in fashion. Following in the train are the needless expenses of fine coffins, hearses, emblems of mourning, flowers, carriages, mourning costumes, processions, forms and ceremonies, and finally, costly grave-stones or monuments—utterly useless to the living and the dead—erected in cemeteries which are rarely seen or thought of by the living multitude. Such irrational customs rest on fashion and superstition—certainly not on common sense or reason. The dead body is of no more consequence than old cast-off clothing, and nothing should be wasted on the dead when there is so much needed among the living.

How much better it would be for our world if a rule were established for all alike, by which the expensive show and waste of time and money used up to the loss of the people, could be avoided.

The Jews retain an old custom relative to the burial of their dead which is well worthy of imitation and would, if patterned, conduce much to the material welfare of the poor, generally. Considering that "death levels all distinctions," they place their dead in a plain linen or cotton shroud and in a coffin or square box, without ornament, doing away with all ostentation. The rich and poor receive the same respect, and the embarrassment so often occasioned by costly funerals is avoided. We hope the time will come when customs will change, when people will do away with expensive funerals and cremate corpses generally, which can be done at small expense.

The common ideas of death have been shrouded in gloom. The pages that have set forth the fact of death are filled with terror. Curiously enough, some of the most gloomy figures associated with death have come from Christianity, and yet it started in its career by virtue of this greatest of all beliefs—victory over death. "Oh, death, where is thy sting? Oh, grave, where is thy victory?" And yet, to judge from the gloomy observances, mourning weeds, hearses, amidst the notes of the funeral dirge, we would think that death meant not rebirth into a new life, but utter extinction. Mourners, palsied with grief and woe, stand appalled at the pitiful corpse and bend their raining tears on clods of clay.

When we see that our friends are taken from us, that it must be so, we should gracefully yield to the inevitable and be reconciled to the situation. There was more true philosophy in the joy of the little boy, at the death of his teacher, than there is in the mournful attitude of many. As he was making a racket in the street his mother called to him:

"Goodness me! Johnny! Johnny! Why are you not in school, instead of yelling here in the street like a wild Indian?"

"No school to-day."

"No school! Why?"

"Teacher's dead. Hurrah!"

If grief-stricken mourners could realize that their departed friends are freed from physical suffering and in better environments on a higher plane of being, they would have good reason to rejoice.

"Why should we grieve and bow the head,
Like those bereft of hope?
For well we know the risen soul
Hath now a wider scope."

Theologians have taught that death was an after-thought—that God made this fair earth and made man perfect and intended that he should live here immortal and painless. But man sinned, and, as punishment sent by divine anger, death came into the world. We deny all that class of conceptions and affirm that death is as natural as birth, as sweet and full of hope as birth, a part of the divine order, a token of wisdom and love. Shall we meet again after the change called death? The Spiritualist is able to answer: We can never perish; we shall meet again in the spirit realms. The great consolation of undying human love is beyond all price, a sacred heritage and the closest tie that knits the race in bonds of fellowship and common destiny.

Requiescat in pace is a popular motto dedicated to the dead. If the remains that are laid in the grave were meant simply, it would

be appropriate enough. But few people harbor the idea that their loved ones remain there—even on the resurrection plan. Souls never rest in that sense. Life is a perpetual motion. Care-worn mortals may have rest from material work, but such awaken to a life of spiritual activity in which work becomes a pleasure.

There is a lingering feeling which should be dissipated, that our friends are especially honored when we decorate their graves or erect tombstones in their memory. Your friends are attracted to you, not because their bodies are prepared for burial, bones interred or ashes preserved in your vicinity, but because you are here, and you who attract them—not the cast-off bodies. Then place some memento of your appreciation of their worth where it can be best made use of to carry forward the work they are still interested in. They have but become invisible to mortal sight and are still actively engaged in doing what they love best to do for humanity. The kind things you wish to say of friends after they have gone from your sight, say them before they go. The things you would do to benefit them, do them now while they need them and can enjoy them. We cannot honor or win the approval of departed friends by uselessly afflicting ourselves, by weeping where their bodies lie or decorating grassy mounds; but we can verily commune and co-operate with their living spirits by engaging with them in some useful service to perpetuate their work and memory.

Those persons who accept the fact that the spirit of man triumphs over death and the grave and returns from the other life with ability to make known its presence and hold intelligent communication with those still in the fleshly body, are Spiritualists, no matter what else they may believe or disbelieve. The new gospel gives us knowledge in place of faith or theory—gives a basis for our hopes founded upon natural laws which are forever harmonious with reason.

Letter from Vancouver, B. C.

JAMES ILLINGWORTH.

Mrs. S. Cowell has been in this city for missionary work. We had no Spiritualist society, and were glad to have a person so talented in spirituality visit us. Knowing her personally for 12 years, as one of the sincere workers, we got her a nice hall, and a grand success followed her labors.

Mrs. Cowell must have struck the keynote of Thoughts' Wonderland, so surprised were the people by the demonstration made upon their spiritually-darkened minds. I presided on each occasion, and testify to a great shaking amongst the dry bones.

Mrs. Cowell has a 2 months' engagement in Nanaimo, and leaves here on Sept. 1. Her call here is a God-send, but her time was limited to 10 days. We are trying to persuade her to give us another visit. I want to say, we had previously been overwhelmed by fakirs calling themselves Spiritualists.

Mrs. Underwood's Book on "Automatic or Spirit Writing, with other Psychic Experiences," referred to by Miss Lilian Whiting in the *Coming Age*, is for sale at this office at \$1.00, bound in cloth, or 50 cents in paper cover. The latter is clubbed with the JOURNAL for one year for \$1.35.

A Great Premium.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to old or new subscribers) the RELIGIO-PHILOSOPHICAL JOURNAL for one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents:

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System* and *Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

THOMAS G. NEWMAN, Editor & Publisher,
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Mrs. Underwood's experience will afford valuable aid toward the definite solution of the psychic problem.—*Progressive Thinker*.

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The wise answers from some invisible intelligence which knows facts and principles unknown to either party present, make the volume unique.—*Christian Metaphysician*.

I am poor, but if I had \$100 I would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall*.

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—*B. O. Flower*.

The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.—*Lillian Whiting*.

Mrs. Underwood has given facts of inestimable importance, presented in a careful, critical way.—*Lyman C. Howe*.

The evidence presented is of the most unqualified kind and character. Only personal perusal of the volume will do it justice.—*Banner of Light*.

This valuable book of 352 pages, in paper covers, will be mailed to any address for 35 cents, when accompanied with \$1 for a year's subscription to the JOURNAL, to old or new subscribers. An excellent book to lend to investigators.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

True Science of Living, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

New Era for Woman, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

These books contain the Key to Perfect Health. They explain the cause of all disease, and give the cure without drugs, or any treatment involving expense. For sale at this office.

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THOMAS G. NEWMAN,

EDITOR AND PUBLISHER,

Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, SEPT. 14, 1899.

Maine.—The Spiritualists of Maine will hold a State Convention in Waterville, Sept. 30 and Oct. 1. After the transaction of the usual business, addresses will be given by well-known speakers and mediums.

The National Convention will assemble at 77 31st St., Chicago, Ill., on Oct. 17, and will close on the 20th. The indications are that it will be quite a large gathering, and it is a very important one. We hope that the methods to be employed for the propagation of the gospel of Spiritualism, will be well considered, and faithfully provided for.

Ohio.—The camp-meeting at Lake Brady is still in session. Quite a number of good mediums have been engaged, and some of the best lecturers in the field are occupying the platform.

The Arena has again changed hands, and will be removed from Boston to New York, by its new proprietor, John Emery McLean, who was the former editor of *Mind*. The *Arena* has done good work in calling attention to psychical matters, and we hope it will be a success in the hands of Mr. McLean.

In a Trance.—Capt. Hahel apparently died at the Soldiers' Home, near Los Angeles, Cal., on Sept. 4. Some weeks ago he dropped into a state of coma, in which he remained 8 days and revived. Upon reviving, he was hungry, having eaten nothing for over a week. His hunger was satiated and then he relapsed into unconsciousness. Two weeks ago he was taken to the Soldiers' Home for treatment. On Sept. 1 he apparently died, but again revived and lived until Sept. 4, when he was pronounced dead by the physicians and was buried on Sept. 6.

The doctors pronounced him "dead" before, and he just escaped being buried alive. How do we know but that he was still alive when buried last week?

The spirit leaving the body, and returning so often, deceiving the physicians and others, is an object lesson for materialists and those who deny that there is any "spirit in man," save the pulsating of the body of clay. This is a nut for Adventists to crack.

Prof. E. S. Morse at a meeting of the American Association for the advancement of science, is reported to have said:

It is safe enough for the intelligent man, no matter what he knows of science, to accept as true what science puts forth, and to set down as false whatever the church offers in opposition.

While this may be partially true, it is a fact that science has erred as well as the church, in some lines; but science is unlike the church, because it has stuck no pins from which it may not progress. It advances, day by day, according to the results of investigation; while the church ties its faith to the moorings of thousands of years ago. Science, as well as Spiritualism, look ahead, and believe in advancement. "Eternal Progression" being their motto.

Independent Slate Writing.

—Mr. William E. Robinson and Prof. Fred Evans, the well-known psychographer, have arranged to hold a test seance—the former proposing to attempt to duplicate or expose the methods by which such writing is accomplished. This will probably take place as soon as Prof. Evans returns to the East, being now in California, for we learn that the agreement to hold this test seance is ready for signature.

Gambling.—A. E. Merrill, of Columbus, O., says the *Dispatch*, who entered a plea of guilty to a charge of running a game of chance, was given a suspended fine of \$50 in police court. The fine is suspended so long as the game at Merrill's is suspended.

In passing on the case, Judge Earnhart said: "I cannot understand why the colored men will persist in 'shooting craps'; but it is as natural for them to do so, as a duck to take to water. If you want to gamble, you must get up a church raffle for a quilt, or win the booby prize at some of the contests this winter, as that form of gambling is legalized."

This facetious remark of the Judge, is a telling blow at the church gambling so often indulged in.

Spiritual Science.—The Society of Spiritual Science is the name of a new organization of Spiritualists at Indianapolis, Indiana, holding a charter from the National Association. The purpose of the organization, it avers, is "to present the Spiritualist movement in its highest and best aspects." Among the mediums and lecturers

engaged by this Society are Loe F. Prior, Mary Ellen Lease, W. M. Lockwood, Oscar A. Edgerly, Maggie Waite, Marion Carpenter, Amanda Koffman and Mary T. Longley, secretary of the National Association.

Mrs. Prior is the lecturer during Sept. and Oct. This Society has engaged the G. A. R. Hall on East Market St., and it was opened by Mrs. Prior on Sunday, Sept. 3.

To Help Men to live noble and true lives, should be the aim of Spiritualism. The sooner we arrive at this conclusion, the better it will be for the world.

Praying to the Angels.—The *Congregationalist*, of Boston, dated Aug. 17, contains a sermon, beneath which is printed the following statement:

Prayers to the saints are no longer confined to the Roman Catholic Church. We know of three men who pray habitually to Henry Drummond. Dr. Joseph Parker recently said in a city temple that he prayed to his departed wife every day. "I never come to this place," he said, "without asking her to come with me. And she does come." He added, speaking of one whose wife had recently died: "I encouraged my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more help to him than 12 legions of unknown angels."

This shows the tendency of the times. Prominent ministers of all the churches, as well as members, are looking toward the Spirit World for consolation from their loved ones who have passed away. They cannot banish their memory, and the feeling of their presence; hence, their supplication to them for their presence and assistance, while struggling under the troubles and trials of life. Thus realizing that, though gone, they are still the inspiration of their lives; that their spirits are ever present to cheer, comfort, encourage and help them through the vicissitudes of their earthly existence.

Thought = Transference.

—The communication of thought and ideas from one mind to another without the use of spoken words, and that at great distances, has been practiced in all ages of the world by the spiritually unfolded man.—*Dr. W. F. Evans.*

Spiritual Man.—Angels are breathing the matin hymn of humanity's day. The son of the spiritual era is on the horizon, not on the meridian. It is rising with every pulsation of love, friendship and good will. Its rays pierce the veil only as the aspirations of mankind rise above the fogs of error and rebellion. Its noonday splendor will beam upon us when amity rules and wars cease. The spiritual man is in embryo. He is not full-orbed and equipped, yet he is a product, not a quotient nor a subtraction. He is the sum of all that earth has produced, the microcosm. Evolution, not revelation, accounts for him. He will come out all right.—*Light of Truth.*

The Reviewer.

CONSCIOUSNESS, Being, Immortality, Part I. Divine Healing and Christian Science, Part II. By O. O. Burgess, M. D., 373 Geary St., San Francisco, author of "A Question of Consciousness."

This is an elegantly-constructed pamphlet of 75 pages, written in the Doctor's usually clear, distinct style. There are no superfluous words nor kindergarten methods employed, and the subject of the first part is treated scientifically and logically.

These essays will be a valuable addition to the library of a thinker. His treatment of Christian Science and Divine Healing shows a lack of prejudice, and a mental grasp of the question, which is refreshing in an age dominated by prejudice and policy.

Dr. Burgess is a thinker who thinks. Some people only think they think.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

This is a very exhaustive treatise on the New Gospel of Health, practical and physiological; in other words, it is a story of an evolution of natural law in the cure of disease. Dr. Dewey is the noted author of the Fasting Process for the cure of diseases of the stomach and intestines. In his introduction, he says, that "digestion is best promoted and food so assimilated as to afford the largest amount of nourishment and the greatest quantity of rich blood, by giving the stomach a long rest from all work during each twenty-four hours." That is to say, that we shall all be better by giving the stomach rest from the evening till the noon of the next day. In other words, Dr. Dewey recommends that we should give up our breakfasts, and by so doing we are certain to improve our health if we are well; prevent the incoming of disease; assist nature to recover from any unavoidable attack of sickness; strengthen the whole body, and thus build up the soul and the spirit, which are so intimately connected with the body.

Having lately tried the fasting method, the editor of this journal can testify of its beneficial effects. Dr. Dewey believes that Nature is the best physician, and we think he is surely right in his conclusion. Mr. Milton Rathbun, of New York (as we noted in the JOURNAL some weeks ago) fasted for 28 days, and he now writes us that he has wonderfully improved under the treatment, as well as reduced his weight.

The book will repay a careful perusal. Dyspeptics especially should read it, as well as any who are suffering from the effects of impoverished blood and vigor.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

The *Coming Age* for September is filled with good articles, by some of the best writers of this age; the frontispiece being an engraving of Edwin Markham. 20c; Copley Square, Boston, Mass.

A MANUAL OF MENTAL SCIENCE; its Character and Culture, by Jessie A. Fowler. Fowler & Wells Co., 27 E. 21st St., N. Y.

This book explains in a condensed form: The various bones of the skull; the important parts of the brain; the temperaments; the location of the organs, not only as they appear in the head, but in the brain; the physiognomical sign of each of the faculties, which has not been given in any previous work in a consecutive manner, or any phrenological plan.

The book also contains an original chart, which can be used, if desired, by experts and teachers who understand the subject.

The Spanish Inquisition.—A great sensation, so the newspapers say, was caused in Madrid lately by the publication of disclosures about the revival of the methods of the Inquisition for the torture of prisoners in the Mont Juich Fortress at Barcelona. The exhumation of bodies shows that some of the prisoners had their nails torn out by the roots, that hot irons had been applied to the flesh, and that others had died of thirst.

Transition.—Dr. R. B. Westbrook, of Philadelphia, aged 80, has passed away to the other life. He was the author of many books, and a prominent Spiritualist. He was a charter member of the Theosophical Society, and was deeply interested in it until something annoying him occurred, when he withdrew.

Chief among his books are: "The Bible—whence and whither? Man—whence and whither? He was several times elected president of the American Secular Union. He was also a speaker of considerable ability, and the title of Doctor of Divinity was conferred on him by the Princeton College.

California State Convention.

The following fraternal letter from President Barrett was read, and ordered to be placed on file:

MR. THOS. G. NEWMAN,
Sec. State Association.

MY DEAR FRIEND AND BROTHER:

In behalf of the National Spiritualists' Association of the United States of America and Dominion of Canada, I extend greetings to the Spiritualists of California in delegate convention assembled. Organization was never so much needed as at the present hour, and all bodies connected with the spiritual movement that stand forth as representatives of the principle of co-operation, have interests in common, and are deserving of the best wishes of all friends of the cause.

The National extends the right hand of fellowship to each and every one connected with your association, and assures the officers and members that the interests of one are felt to be the interests of the other, and that mutual aid and co-operation should be and can be depended upon between the two societies.

May your convention be productive of great good to the cause of your State, and influential in the establishment of a more thorough organization of our forces throughout the country.

Trusting that your association will be represented at the coming National Convention in Chicago, I am, with best wishes,

Cordially and fraternally yours,
HARRISON D. BARRETT,
President N. S. A.

RECEPTION TO DELEGATES.

On Friday evening, Sept. 1, in Memorial Hall, Odd Fellows' Building, the Mediums' Protective Association of San Francisco, gave an invitation Reception to Delegates to the State Convention. Mrs. Jennie Robinson, the chairman of the Committee of Arrangements, had charge of the affair, and deserves much

credit for the complete success of the program, the dance and the banquet.

"Let the Hills and Vales Resound," by the Convention Choral Club, was the first number on the program; address of welcome, by Mr. W. T. Jones, president of the society, followed. Pres. Jones said just the right things in the right place, and his Address of Welcome was highly appreciated and will be long remembered.

State President, M. S. Norton, responded with "The Meaning of our Emblem," and "Keep your Faces toward the Light." Prof. Richard Young gave a violin solo, accompanied on the piano by Mme. Young; Mr. Hugh Callender rendered a tenor selection, and Miss Marion Tracie gave a humorous reading from Mark Twain; Mme. Bert Godair Adams sang vocal variations on the "Carnival of Venice," accompanied by Mme. Coursen Rockel; recitation, selected, Mr. Melville Meyer; bass solo, "Watch on the Ironclad," by Prof. Carl Sawvell, and "The Star Spangled Banner," by the Convention Choral Club, completed the musical and literary portion of the program.

Then the Social Dance began, with music under the direction of Prof. Young. Mrs. Sarah Seal was chairman of the Reception Committee; Mr. Geo. I. Drew chairman of the Floor Committee. Everybody was a committee of one to make everything go just right.

At 10:30 the Banquet was served in Friendship Hall, and for two hours was a very popular place of resort. The Reception, from start to finish, was a pronounced success. Too great praise cannot be given to Prof. Sawvell, musical director, of 427 Sutter St., for his untiring efforts in drilling the chorus, and for his excellent bass solo. The Mediums' Protective Association may well feel proud of their Reception to Delegates to the Convention of '99.

The following is the report of a Special Committee on

THE SLEEPER TRUST.

The committee appointed Sept. 4, 1898, to investigate and report on the condition of the property given in trust by Mrs. Eunice S. Sleeper, to a board of trustees, and to the First Society of Progressive Spiritualists; both bequests being for the purpose of securing a suitable building-site, and erecting thereon a suitable building for the use of the Spiritualists of the city and county of San Francisco, and of the Society of Progressive Spiritualists, report as follows: A tract of land situated in Santa Clara county was on Sept. 12, 1889, deeded to Amos Adams, I. C. Steele, W. H. Yeaw, E. W. Steele and J. J. Owen, trustees. The time-limit fixed for the final winding-up of the business of the Trust is Jan. 1, 1900.

At the last quarterly meeting of the Board of Trustees, the estimated value of the Trust was about \$17,000. Mrs. Sleeper (a resident of San Jose) and a majority of the present Board of Trustees are in favor of using the available funds of the Trust for the purpose of erecting a Spiritual Temple in San Jose, Cal., and propose to proceed to carry out their purpose without delay.

Inasmuch as, 1, the property of this Trust is situated in Santa Clara county; 2, The amount being inadequate to the erection of a suitable Temple in San Francisco; 3, The amount is sufficient to erect a Temple in San Jose, and 4, as this arrangement promises the most speedy results;

Your committee would respectfully recommend, That by suitable resolutions passed by this Convention, we give expression to our approval of the plans of Mrs. Sleeper, and the present Board of Trustees, viz: to purchase a site and erect a Spiritual Temple thereon, in the city of San Jose; provided the project be carried out without unnecessary delay.

A copy of the resolution should be sent to Mrs. Sleeper and to each member of the Board of Trustees.

PROGRESSIVE SPIRITUALISTS' TRUST.

On Feb. 3, 1886, Mrs. Eunice S. Sleeper conveyed to the Society of Progressive Spiritualists of San Francisco, a certain tract of land situated near the corner of Fremont and Harrison Sts., San Francisco, the consideration named being \$5.00, the Society named being the sole beneficiaries. The purpose of the conveyance, as stated, is, that the Society may sell the property and purchase a suitable site, and build thereon a building for the use of the Society, no time limit being fixed.

Your committee begs leave to submit the following statement of facts:

1. Nearly fourteen years having elapsed since the conveyance of the property, and no action having been taken looking toward the carrying out of the terms of the Trust, we consider

that a reasonable time limit has expired.

2. During this period of inactivity on the part of this Society, the property held in trust has depreciated in value more than 50 per cent., while building lots in localities adapted to the purposes of the Society have more than doubled in value.

3. While we fully appreciate the good work for the cause of Spiritualism, which this Society has done and is still doing, we believe that their inactivity in the matter of fulfilling the terms of this Trust deed, has been a source of serious injury to the work of organized Spiritualism in this State, inasmuch as it has deterred others from making similar bequests.

We respectfully recommend that a resolution be passed by this Convention calling upon the Society of Progressive Spiritualists to take some action in this matter, in the near future, pledging our co-operation and support. All of which is respectfully submitted.

C. W. BASSETT, Chairman.
M. S. NORTON, Sec.
ROBERT A. STITT, Committee.

This was referred to another Special Committee, consisting of Wm. Vinter, W. C. Bowman and Wm. Rider, and their Report was unanimously adopted, as follows: "That we approve the sentiments contained therein, and recommend that the Convention unanimously adopt the same."

Amendments to the Constitution and By-Laws, etc., are crowded out, but will appear next week.—Ed.]

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THE PATHWAY OF LIFE.

There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it.—Job 28:7-8.

Ah, well may we wonder from youth to old age,
At the way we our time and our talents engage,
How we join with the seemingly happy of earth,
In their pastimes, their pleasures, their joys their mirth.
In thought, in desire, our efforts ne'er cease,
To find in life's journey the pathway of peace.

If the fowls of the air, this path do not know,
And the king of the beasts, its course can not show,
Then where may we hope this pathway to find,
That is hidden away from the sight of mankind?

Man hath searched oft, where great wealth and beauty abound,
And not even a trace of this path has he found.
He has searched through the world, with its tumult and strife—
In every profession and station in life.
From the servant who toils with the spade and the hoe,
To the highest in knowledge the student may go.

Man has searched in the bible—but he is perplexed—
For no light does it shed on the path in the text.

Like Jacob's ladder, so strong and so high,
With its foot on the earth and its top in the sky;
So this pathway which only the spirit can see—
Reaching up from the earth into eternity.

O'er barren, parched plains this path is not made,
Or where beast and bird rest in shelter and shade—
Through highways and byways, o'er mountains of snow—
The path the text speaks of no mortal can know.

By the spirit eye, only, O mortal, may ye
The beginning or course of this path ever see.
Though the length of this path seems to us but a span,
As it traverses only the nature of man,
With our journey through ages we never can be,
Where we end of this pathway we ever shall see.

With its windings, meanderings, its tumult and strife,
Tis the way of salvation—the pathway of life.
Z. T. LANDES.
Eden Vale, Cal.



The Editor is not responsible for the opinions of correspondents.

Ancient Spirits.

TO THE EDITOR:

Perhaps many would like to see the question of immortality considered on the lines given by Prof. Hyslop of Mrs. Piper, saying no communication from spirit life is worthy of credence from persons who have died more than a century ago.

The Buddhists have tenets that all living will be merged into Nirvana. Surely our life, even in spirit, is not so much out of Nature's place, that we need to be merged back into infinite component parts of the universe.

HENRY VOORHEES.

Traverse City, Mich.

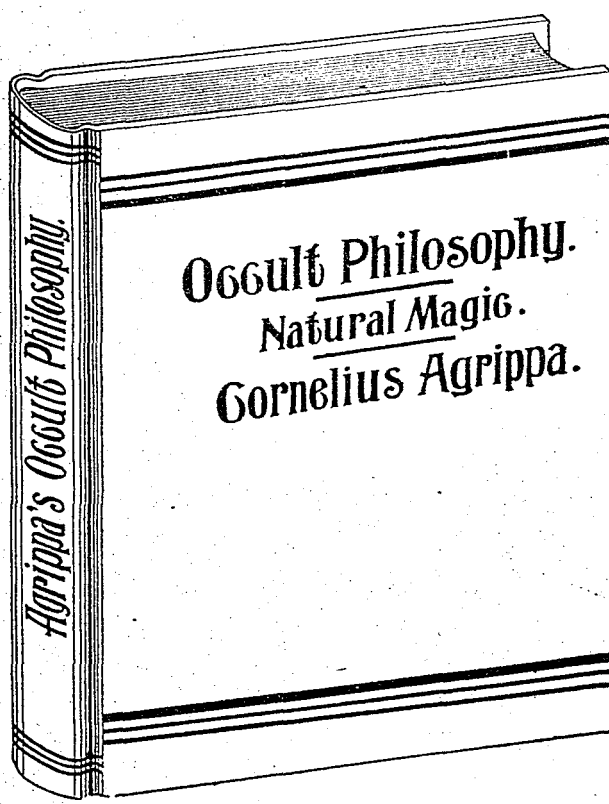
[A few articles on these topics may not be out of place now.—ED.]

Ingersoll Memorial.—The Free Thought Magazine for September is an "Ingersoll Memorial Number." It contains original articles on Ingersoll from Elizabeth Cady Stanton, Charles Kent Tenney, George Jacob Holyoake, B. F. Underwood, Judge C. B. Waite, David B. Page, Susan H. Wixon, C. W. Morehouse, Helen H. Gardener, Prof. Daniel T. Ames, Daniel K. Tenney, Prof. Hyland C. Kirk, Rev. Minot J. Savage, James A. Greenhill, and by the editor and assistant editors. Also the proceedings and speeches of the great Ingersoll Memorial Meeting held in Chicago, and the best likeness of Ingersoll that has ever been published. This number of the magazine is printed on heavy book paper and bound in linen paper covers, with black border. For sale at this office; price, 15 cents.

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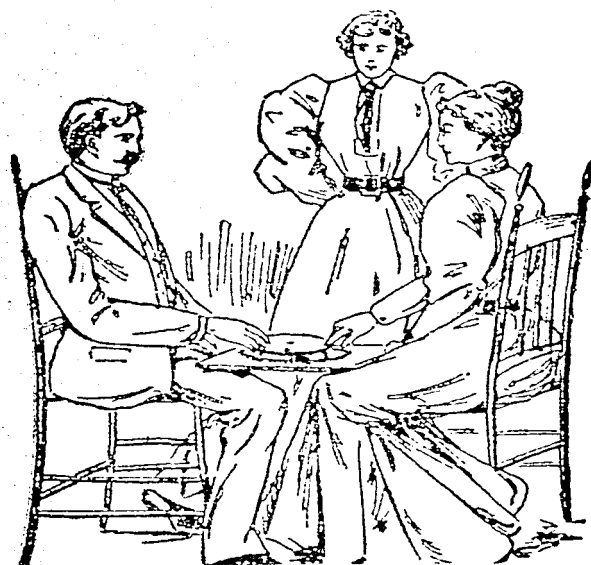
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Local News Summary.

Edited by M. S. NORTON.

Convention Aftermath.—We told you it would be a success and it was. Well, what next? The publication of the proceedings in the daily papers has created wide-spread interest. We are trying our best to keep up with the procession and have no time for fault-finding, ourselves, or to listen to it from others. Our motto is, *Forward, march.* How much are you going to help?

Ladies' Aid Entertainment.—The first public function under the auspices of this society after vacation, was given at headquarters, in Occidental Hall, 305 Larkin St., on Friday evening, 8th inst. The program opened with a character song by Miss Mildred Holman and Master Mirion Wood, entitled, "Let's Kiss and Make up." For encore they sang "Wild Honeysuckle." The Circe Amateur Dramatic Club of Oakland presented the farce, "Who Wins?" in a very creditable manner. The two old maids of the play were represented by Mrs. A. G. Curtis and Miss Annie Bryant, while the "maid" by Miss Annie Bryant, while Mr. Forelorn Fidgets was well represented by Mr. C. E. Nettleton.

Mrs. B. F. Small, who has been re-elected president of the Society, presided. Miss Lena Clarke volunteered some piano selections, and the dance began. Light refreshments were served and all were more than pleased with the Ladies' first entertainment of the season. This is the rallying point for our young people. Let us make it pleasant and profitable.

Union Spiritual Society, of Oakland, met Wednesday evening, as usual, at 856½ Isabella St., and there seemed to be an outpouring of the spirit. The audience was addressed by Dr. Astor on "The Coming Christ." The Christ spirit in every good word and work was portrayed, and that living a Christ life was to live true Spiritualism. The end of the cycle is at hand which is to usher in a new day. Instead of twelve disciples, there will be as many millions who will be followers in "the better way." Four new members joined the Society, and the Liberals and Spiritualists of Oakland should remember that this society meets every Wednesday evening, at 856½ Isabella St., and come and be welcome.

Koreshan Meetings.—Dr. Cyrus Teed, founder of the peculiar religious sect called "Koreshans," is in the city and delivered three lectures during the past week, in Foresters' Hall, 102 O'Farrell St. The Doctor is a man of education and culture, and one of the few really original thinkers of the world. Seekers after truth should hear him. He teaches that the world is hollow: that we live on the inside, instead of the outside; that man attains immortality through his own efforts, and that physical death, as we know it, is unnatural and unnecessary. He is a forcible, entertaining speaker and should have a respectful hearing.

Prof. and Mme. Young, delegates to the National Spiritualists' Convention in Chicago, will start East about the 20th inst. After the Convention is over, they may proceed to New York City. Wherever they may go, the people will find in the Prof. a genial, large-hearted inspirational musician and composer, and in the Mme., one of the foremost platform test-mediums of the world. They will receive a cordial welcome in the East, and they deserve it. The JOURNAL wishes them a safe journey and speedy return.

Mr. William Vinter, one of the delegates to the State Spiritualists' Convention, is Past Grand Master of the A. O. U. W. It was incorrectly stated last week that he was "State Lecturer of the United Workmen."

Mr. and Mrs. S. D. Dye have returned to Los Angeles, their address being 519 Ruth Ave., as before. Mr. Dye's health would not permit him to remain in Washington any longer.

Prof. Carl Sawvell, who drilled the chorus for the California State Spiritualist Convention, recently held in this city, showed himself master of the baton, and wholly capable of handling a chorus of any number of voices. He also sang one of his own compositions, entitled "Watch on the Ironclad," which showed him a composer of no ordinary ability. As his composition exhibited depth, great variety, and was well worked out from the original subject, we predict that, some day, he will stand with the best composers.

The Ladies' Aid Society, at its Board meeting last Wednesday, unanimously adopted a resolution, thanking the Oakland friends for their generous supply of flowers, etc., for decorating the Convention Hall, last week.

MRS. B. F. SMALL, Pres.

Mrs. Scott Briggs resumes meetings at 117 Larkin St. (formerly 111) Sept. 13, to be continued each Wednesday evening at 8 o'clock sharp. They will be of a high order, the best of talent co-operating. No tearing down, but upbuilding.

Entertainment.—Immediately after the close of the State meeting on Sunday afternoon, in Odd Fellows' building, delegates from San Jose, Alameda, etc., assembled by special invitation of Mr. and Mrs. C. J. Meyers, at Friendship Hall, where they were most hospitably entertained. After the supper was served, which can be spoken of only in the highest terms, both as to quality and quantity, the guests again repaired to the hall and listened to a short program. Instrumental music by Miss Mabel Lukey, niece of Mrs. Myers; singing; poems by Mrs. Frances Logan, and Mrs. H. L. Bigelow of San Jose, and short speeches. Every minute of the time was taken up when all hid them away to the last meeting of the Convention.

The undersigned, who were present, wish to signify their appreciation of the kindness and courtesy extended them by Mr. and Mrs. Meyers, hoping that they may have an opportunity next year to return the compliment. W. D. J. Hambly, Mrs. Hambly and baby Evelin, Mrs. H. L. Bigelow, Mr. and Mrs. H. M. Barker, Mrs. Archer, Mrs. Gage, Miss Cronk, Dr. Johnson of San Jose, Mrs. Francis Logan, Dr. Palinbaum, Mrs. Palinbaum, Mr. Palinbaum, Mrs. Stewart of Alameda. H. L. B.

Mme. Young held her last meeting before her departure for the East, last Sunday evening. Mrs. Sarah Seal delivered an eloquent address, followed by the marvelous manifestations of spirit power through Mme. Young.

Universal Spiritual Association.—The subject for discussion last Sunday afternoon, at 20 Eddy St., was, "How can we Exercise good Judgment?" Dr. W. S. Hall, W. E. Nevill, J. N. Young, Sarah Seal, J. L. Ohlwin, Mrs. Irene Smith and Mrs. Jennie Usher participated. These names are a guarantee of the quality of the thought expressed. Come early.

Home of Truth, at 1231 Pine St., Mrs. Heacock spoke on "A Universal Religion" last Sunday. The chapel is not large enough to seat those who come. "The new thought" is "catching." "We are in the procession."

A New Meeting.—Mrs. Harriet Wren has started a Sunday evening meeting in lower Scottish Hall. The first meeting last Sunday night was well attended, and was very satisfactory. This is the nucleus of a new society, to be organized in the near future, called "Church of Divine Spiritual Truth." It will charter with the State Association, of course. The revival is coming. "Hold the word."

Postage Stamps may be sent to this office only for fractions of a dollar.

THE WORLD'S GREATEST SPECIALISTS.



IT IS no wonder that Drs. Peebles & Burroughs are having such wonderful success. The matchless Dr. Peebles stands without a rival in the field of healers. The results of their Psychic treatment is unapproached; their medical treatment mild and scientific. Their offer to the sick is generosity itself. If you are ill, write these gentlemen to-day.

REMEMBER

They give an Absolutely CORRECT Medical Diagnosis and two valuable books FREE to those sending name, age, sex, and one leading symptom, in their own handwriting.

THE BOOKS.

"Foods for the Sick, and How to Prepare Them;" a wonderful volume, indispensable to every home; of inestimable value to the sick—a veritable housekeeper's guide.

"WOMAN;"—a book which every mother should have; a rare medical work of the highest class and the purest thoughts. This is a most

REMARKABLE OFFER.

Write at once.

DRS. PEEBLES & BURROUGHS,
BATTLE CREEK, MICHIGAN.



Sudden Transition of David P. Pierce occurred at the residence of Mrs. M. Bird, 242 Taylor St., San Francisco. He was born among the White Hills of Vermont over 70 years ago. His final illness lasted only 12 hours, and he passed away perfectly resigned, and in full possession of his reason.

He has been for 17 years a true Spiritualist, living in the full knowledge of a life beyond the grave, and was ever ready to defend the oppressed, and was charitable to a fault.

He came to California in 1849, and later engaged in mining in California and Nevada, and was widely known among mining men, and was respected highly for his honesty and upright life. His last earthly work was in the big Conjoin mine, Eldorado Co., Cal. The body was interred in Laurel Hill Cemetery.

"This only the casket that lies on the hill;
The spirit is free and lives with us still."
MRS. M. BIRD.

Magic Mirrors and Magic Cups far sale at this office.

Mrs. F. A. Logan will resume her Circle of Harmony, on Sept. 17, at 2 p.m., in Occidental Hall, corner of Larkin and McAllister streets. All welcome.

By Special Arrangement with the publishers, we are enabled to offer, for a limited time, the *Coming Age* and the RELIGIO-PHILOSOPHICAL JOURNAL for one year, post-paid, for \$2.15.

Life's Problems would not be so hard to solve, if you would read "Lessons on the Philosophy of Life," by Lucie G. Beckham. You can get it at this office.

Mrs. Sadie Cooke has the Sunflower Jewelry for sale, and takes subscriptions for spiritual books and papers. Her residence is 702½ Van Ness Ave.

Nice Sunny Home, with or without board, for Spiritualists. Address Mrs. F. A. Logan, 1218 Railroad Ave (Bay Station), Alameda, Cal.

Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

A HOME WANTED.

AMERICAN, age 55, would like a home, with small compensation, with Spiritualist family or medium. Is a good reader, careful nurse, handy about a place and can make himself generally useful; has traveled with professional medium. Address or inquire of EDITOR RELIGIO-PHILOSOPHICAL JOURNAL.

Col. Hopkins' Propaganda Fund,

Before announced.....\$8.50
W. T. Jones, San Francisco.....50
A Friend of the Cause.....50
J. H. B.....1.75
Geo. A. Davis......35
Mrs. S. J. Starks.....1.00
Mrs. S. E. Grosjean.....1.00
W. R. S. Foye.....3.00

Societies and Meetings.

California State Spiritualist Association.

HEADQUARTERS—1429 Market St.,
SAN FRANCISCO, CAL.

PRESIDENT.....W. D. J. Hambly, San Jose
VICE PRES.....Wm. M. Rider, San Francisco
SECRETARY.....T. G. Newman, San Francisco
TREASURER.....B. F. Small, 3750 22nd St.

DIRECTORS—Mrs. H. E. Robinson, San Francisco; Mrs. R. I. Johnson, Hollister; Richard Young, San Francisco; Mrs. M. E. Coleman, Oakland; F. H. Parker, Santa Cruz.

Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p.m. Private consultations daily; letters answered, a specialty. 1423 Market Street, San Francisco, Cal.

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Spiritual Healers,

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Successfully Treated

and cured

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The name of this dusky gentleman is Pundit Tarini Prosad Jyoti.



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My opinions, however, have undergone a great change lately, and with good reason, too—and if you could feel what I have felt, and have the same experience that I have had, no matter how sceptical you had been, you would be bound to believe.

Do I believe in spirits coming back? I don't believe I know now; and it is no laughing matter, I can tell you, and I intend getting out of this house as soon as I can.

I'll tell you how it began. When our eldest child (who is just over two years now) was about eight months or so, I made a little cot for him out of an old oak chest which had been my wife's mother's.

It was a comfortable bed, although, you will think, rather a peculiar one. However, when we put the child in it to sleep, it began to cry, and we couldn't understand it. We got it to sleep, though, but that night, and for many nights afterwards, it was very restless, and used to cry out as though in terror; and quite frequently its little eyes would appear starting out of its head with fright.

Quite recently the little one has begun to talk, and almost the first intelligent thing he said was in reference to the box, although we could never quite make out what he meant. He gave us to understand quite clearly that there was something about that box which frightened him.

Under such circumstances, we decided it was best to destroy this box, and so brought it out to the landing, and left it for a time with the lid up.

One evening my wife was upstairs and I was sitting in the kitchen, when suddenly I heard the bang of a falling box lid. Presently my wife came down, looking somewhat frightened, and told me that the lid of that mystic box had fallen without any movement on her part and while she was some distance from it.

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No one has stayed in this house

for years but ourselves, and we have been here four years now; but shan't be here much longer.

No! we aren't Spiritualists and that's just it. Why do spirits want to come here, frightening us and our children?

This is the story as told me by a gentleman in Hull, who, having had these experiences, sent for Mr. James Needler, president of the Hull Society, to consult with him upon the matter. A sitting was held in the house, and Mr. Pearson, of Hull, described the conditions surrounding the box, and stated that the cause of the disturbance was owing to some family matters. His clairvoyant description of the mother and brother of this family was perfectly accurate, and there is no doubt that the disturbances are of the usual physical order, and that mother and child are both good clairvoyants.

However, there is another and older condition of earthbound spirits in the house, extending beyond the period of the present occupancy.

This is an absolutely true story of haunting, and coming from an unbeliever in spirit manifestations, is all the stronger evidence to the reality of such phenomena usually scouted by the materialistic "wise-acre."—W. P., Hull, England, in *The Two Worlds*.

A Mother Warned.

It must be forty years ago, or more, that a lady member of a family I knew well had left her home near Manchester (she was married at the time) to visit and help to nurse her mother, who was living beyond London. She had left her infant, which was a few months old, at home, in the charge of a faithful and experienced nurse, and she received from her husband regular reports of her baby's satisfactory state of health.

One day, when her mother was approaching convalescence, this lady was disturbed by hearing (as it seemed to her) the words "go home" frequently repeated in her ear. She did her best to shake off the feeling of uneasiness which came over her, and tried to put down to imagination or nervousness the reiteration of the words telling her to return to her home. Ultimately, however, she became so unsettled that she could no longer remain where she was, but set off on her journey to Lancashire, and that so hurriedly that she forgot to send an intimation by telegraph of her arrival.

She got to her home after midnight, and had some difficulty in arousing the inmates, whose astonishment at her appearance was very great. Her inquiries about her baby were satisfactorily answered by her husband, and she soon saw for herself that the infant was sleeping peacefully. She then retired to rest, feeling very fatigued and annoyed at herself for having allowed herself to be influenced so readily by what was apparently some effect of fancy.

Before morning, however, she was aroused by the nurse, who seemed much alarmed, and said the baby seemed very ill. The mother hurried to the little sufferer, and a messenger was dispatched for the doctor; but, to the best of my recollection, the infant spirit passed to the dawn of a brighter day before medical aid could be obtained. The lady afterwards displayed the possession of considerable psychic powers, but as Spiritualism was utterly unknown to the

people of whom I write, and would have been rejected with scorn and horror if it had been brought to their notice, this lady was regarded as being mentally afflicted to a certain extent, and for the last few years of her life resided in the house of a medical man of repute, who, however, declared that she was perfectly sane and competent to manage her affairs. This instance of a distinct warning cannot be accounted for by the popular "sub-conscious self," or telepathic theories.—*The Two Worlds*.

Breathing for Development,

BY DR. JOSEPH RODES BUCHANAN.

Since the publication of Therapeutic Sarcognomy, showing the relative influence of all parts of the body and their relation to the development of the soul, there has been a great deal of attention given to the regulation of breathing and its paramount importance.

There has been much speculative and also much practical writing; the latter, being based on experience, is valuable as far as it goes; but it is manifest that the scientific treatment of this subject requires a thorough knowledge of the nervous system, and a complete understanding of the relation of the brain and the body, and their joint relations to the spirit or soul.

This knowledge has never been given in the standard works on psychology and anatomy, for the paramount relations of the soul to all parts of the body have never been known in medical colleges, nor could they be understood in the old colleges which entirely ignore the soul.

They were first stated in my work on Therapeutic Sarcognomy, the price of which, \$5.00, excluded it from popular circulation, and the profundity of which, in explaining fully the relations of the soul to the body, excluded it from the patronage of colleges and graduates not sufficiently advanced in intelligence to know anything about the soul.

The due regulation of breathing, in relation merely to physical vigor and health, was also well explained by Dr. Edward Cheekley of Brooklyn, in a small but valuable work, entitled "A Natural Method of Physical Training," which strongly corroborated the teachings of Sarcognomy, but without referring to the psychic functions or soul culture.

As these are matters of the highest importance to both soul and body, the latter being clearly demonstrated by Dr. Cheekley, showing the development of strength and control of disease by the scientific system, I have thought it important to bring the whole science within reach of the millions who need it (as Therapeutic Sarcognomy has long been entirely sold out) by publishing next Winter a small work, at 75 cents, entitled, "The Perfect Guide," which not only presents perfect development by breathing, but gives a complete guide to magnetic and electric treatment, dietetics and other successful methods, not yet introduced into medical colleges.

As to deep breathing, which is becoming known as valuable, mere depth is not the sole aim. The different portions of the lungs have widely different influences upon life, which need explanation, and it is a mistake to suppose that the deep breathing produced by the diaphragm is the principal object in lung culture, for although it produces an increase of muscular force

and excitability, it does not produce the highest order of development, and so defective is it as a system, that Dr. Cheekley almost ignores it as a system of culture.

The noblest results of pulmonary culture belong entirely to the upper portion of the chest, not only as to strength and health (which Dr. Cheekley has proven) but as to moral and spiritual development. This is important to all Spiritualists, healers and mediums, and the disregard of this by speculative writers who take a fancy to the diaphragm, is quite misleading and tends to lower mediumship.

I know a striking example of a gifted medium, who has practiced and even taught a false system of culture and has become a moral wreck, sensitive, fanciful, unreliable, intemperate and deceptive, while the correct method not only strengthens the constitution and power of endurance of fatigue, but gives that moral strength which enabled Jesus, notwithstanding his extreme and delicate mediumship, to exercise a commanding influence over all his associates.

That his respiration was of the character I have mentioned, was shown by his voice, which, as described by the Apostles, was of a refined, soft, penetrating and far-reaching character. Such was the voice of Patrick Henry, of Henry Clay, and of Ingersoll. Such is the voice from the summit of the lungs, that reaches the soul of men, and such is the culture for a noble and successful life.

San Jose, Cal.

Christianity and Freedom.

For ages we have been under the teachings of what is known as Christianity. From Mt. Sinai man received the commands of Jehovah. Moses was the medium through which these commands were given. Therefore, during the time of Moses and down to the time of Christ, he was the central figure of the Universe. He is to his fellow-men what Christ was and is to those who believe in him. To become like Moses was the aspiration of all.

To enjoy this life and the one to come, all were told that they must walk implicitly in his footsteps. No matter how absurd or cruel, his commands must be obeyed. Thus for many decades, the nation crept snail-like in the dust, with this mighty load upon their backs, and their pathway paved with the cruel threats of Jehovah. Is it any wonder that all advancement, freedom and liberty were paralyzed?

Another figure comes to view: it is Christ. Of his childhood we have little or no knowledge, nor does he become prominent until the age of thirty. He led a wandering life, and in the prime of his manhood is condemned and is crucified. It was said that he was the only son of God; and later, that he is God incarnate. That he taught many sublime truths, we do not doubt. From his lips fell many pearls of wisdom and from his heart flowed sympathy and love to all about him. But many things are attributed to him that shock the heart and brain of humanity.

If one dares to question these teachings he is branded "an infidel dog," "a bold blasphemer," or "a heathen worthy of hell-fire and brimstone!" Who styles him thus? None but Christians! All who make a candid and critical investigation of the bible, realize that it is very fallible and gives many commands that are far from being pure and lofty.

To Moses and Jesus we say: "We welcome you, but never as a master or tyrant!" We love freedom and liberty; therefore, anything that tends to rob us of these blessings, we scorn and shun. All hail the day when freedom shall unfurl the glorious banner in every land and every home. ED. D. JONES.

Exeter, Neb.

Germany and America.

While sitting with some friends, who came to visit on the evening of Sept. 5, a voice spoke to us through my wife (who is a sensitive), claiming to be the late Emperor of Germany, imploring a message to be sent to a German spiritual paper.

He said: "It is important that I should meet the Emperor through some German sensitive, as I have much to say to him concerning persons in France who are plotting to bring about a war between Germany and America. The dark clouds of war are near and must be averted by the Emperor and the German people. Germans must wake up and look well to their liberties, refusing to be influenced by any power that would make them unfriendly with America."

"Please send to the RELIGIO-PHILOSOPHICAL JOURNAL what I have said, and perhaps the German spiritual papers will copy it, and by that means may reach his eye and give me the privilege of talking to him through some medium. I have much to say of the future that would not be wise to say here."

WM. MCMEERIN.

San Jose, Cal.

John Brown's Experiences.

A. H. NICHOLAS.

I have read the book written by the "Medium of the Rockies," and found it interesting and profitable. It would be appreciated by investigators seeking information. They might learn what is the good of Spiritualism. Some of the narrations are marvelous, yet seem reasonable enough to one who has some knowledge of spiritual phenomena. It is marvelous that Brown's companions did their best to defeat his predictions, which came to pass in every detail. In the early morning, his comrades gathered around him to learn what would be the events of that day, which he told correctly. On the morrow they realized that he was a true prophet and offered to gamble on his predictions with those who had not heard them, and which they did without Brown's knowledge. His guide objected and said: "Gambling is an abomination in the sight of angels and all good men." Now, if these guides were the devil, or evil spirits, as some folks say, the gambling would have been just to his liking, because it was wrong in principle.

On a certain occasion in the Rocky Mountains, after his company had retired to rest for the night, his guide informed him of coming danger, and told them to get away from there quickly, which they did and went out one mile on the desert, where they spent the night, and returned the next morning to the valley, to learn that a band of Indian warriors had passed over the ground where they had camped. Thus they were saved from sudden destruction.

Summerland, Cal.

[This interesting book can be had at this office for 50 cents.—Ed.]

Mediumship Forty Years ago

HERMAN SNOW.

In early times, as now, it was understood by all well-instructed Spiritualists that there are two kinds of writing mediums, clearly defined in their extremes, yet blending more or less closely in the intervals. There is the purely mechanical movement with which the mind has nothing to do, but can be otherwise employed while the writing is going on. But as my own tendencies were mainly in the other direction, I shall confine myself to the kind wherein the results, though not so satisfactory as tests are, yet often almost as conclusive to the thoughtful mind as the other; at least, it was so with me.

My advancement in this kind of mediumship was slow, as constitutionally, it was the positive rather than the negative that prevailed with me. Hence, much effort was required from my unseen helpers and was best exercised when I was alone with them.

After spending much time in this way, in quiet, passive thought, with my hands held in a writing position, I was at length enabled to perceive a slight involuntary movement which steadily increased until it assumed the form of letters, then words, and at length whole sentences were thus written without conscious effort on my part. At first, I was strongly inclined to regard such productions with suspicion, especially as my mind followed closely the movements of my hand. It was not till after much exercise of this kind, resulting in many striking messages and productions largely foreign to my state of mind at the time, that I became satisfied that under favorable conditions, I was a partially reliable medium for the written expression of spirit thought, and so I soon gave myself up largely to this kind of work. In this way, I wrote more rapidly than usual, and it interested me much to observe how suddenly during this rapid process the movement would stop on the occurrence of a mistake. Not a thing further could be done until the error was discovered and corrected.

The hand was made gently to move backward over the page until it stopped directly over the error, where it remained until a correction was made. A large amount was written in this way—some of it valuable and worthy of the public use I made of it, but much of it was of a somewhat trivial character, it being, as was claimed, a sort of calisthenic exercise (probably under control of less elevated spirits) to perfect the medium's capacity. I have, in this way, held long conversations—sometimes arguments with the invisibles, and these talks—for they seemed such to me—were almost as positive realities, as if the intelligences had been visibly present before me.

I will now give some illustrations of the manner in which this writing control vindicated its independence of my conscious will-force—sometimes in a way at once amusing and vexatious. Being still in charge of a Unitarian parish, I was, though, in imperfect health, obliged to prepare regularly for my pulpit duties. In this condition I was naturally much pleased, when informed that I should have a spirit sermon communicated through my hand, as in this way it was perfectly easy, whereas, in the usual way, writing had become very laborious to me.

So I looked with special interest

for the fulfilment of the promise. But when at length the time came for it, the reader may judge of my disappointment, when from the outset it was evident that from the nature of the subject and the method of its treatment, the sermon would be utterly unfit for my pulpit use! It was almost entirely made up of minute descriptions of some phases of the spirit-life from the standpoint of a personal observer. My disappointment was great, and found expression in the indignant query: "Do you suppose I am going to preach a sermon like that?" "No," was the quiet response, "if you are going to preach sermons, you must write them yourself." Subsequently, however, I was told that I might have the sermon printed, and so it was in a small volume I had occasion to publish not long after.

I will give one other illustration of a similar character: Not long after I had begun to write in this mediumistic way, one who, while on earth, had been an old friend and fellow-student of mine, came and soon became deeply interested in my work, showing special capacity for writing with me in the new way. We had much pleasant personal chat together, but generally toward the close, my friend would soar into the regions of his higher thought, ending rather abruptly, as it seemed, with the words, "No more at present," or something of the kind.

Almost every day he was thus present with me, and before leaving would impart some of his higher thoughts regarding the welfare of humanity. After some days of this kind of exercise, I was pleasantly surprised by discovering that what had thus been imparted to me in detached paragraphs, when taken together, formed a regular essay, the title of which as now given was "The true wisdom of reform," and the final request of my friend was that I should rewrite it in good shape and send it for publication in the *Shekinah*, a monthly magazine then being published by Prof. S. B. Brittan in New York, and when I seemed to hesitate a little as regarded its probable acceptance, promptly came back to me the assurance: "You need not doubt about that, for I know the wants of the editor and am sure that the article will be received." And so it was, as may be seen in the *Shekinah* for January, 1853.

During all this while, I was quite earnest in using all available means for increasing the growth of my mediumistic capacity, and so were my special helpers from the spirit side. Experiments seemed to be making to decide in which direction my tendencies were the most promising. I myself was especially desirous of having my spirit vision opened that I might see, as well as hear from my friends and helpers, and for a while the developing power seemed to favor my wish, and to work with me to that end. But it finally became apparent that nothing of value could be accomplished in this direction, and my cherished hope was given up.

But all the while there was being prepared for me a happy surprise of a somewhat different character. More and more vividly conscious did I become of the active presence of the unseen ones, until I was at length enabled to hear them. I well remember the time when the "still, small voice" first made itself distinctly audible to my inward ear. It was in the deepest, calmest quiet of the night. Not a sound of any kind found entrance to my external

hearing. I had been lying awake for some time in a very peaceful frame of mind, thinking of the beautiful realities so closely around me, though wholly unseen, but by the eye of faith. Various silent queries arose within, as I thus followed my happy train of thought, until all at once a gentle voice, with words slightly, but distinctly, heard, came to some sensitive center of my being, and kindly answered my inquiry. I ventured upon another; it likewise was answered promptly and clearly, and thus I continued for a long time, so completely absorbed in my new power that no more sleep came to me that night.

It is difficult to convey to others an idea of that which I had now experienced (especially so was it at that early time; now, however, it has become better understood under the term of clairaudience.) It seems to exist in different degrees in the same individual; at least it was so with me. Sometimes the inner voice was faint and gentle; at others, a far greater power was used, so that the result almost equalled the sound of the usual external voice. The spirits seemed to have different capacities in this respect; indeed, the various voices could be distinguished almost as easily as in the usual earthly converse.

And even as with us here, so in this talk with spirits it was not always the most elevated and refined who seemed to speak loudest; on the contrary, such were often apparently of a lower grade than those of gentler tones. And these loud talkers, I could hear amid great confusion, but, with the others, conditions of quiet and harmony were requisite.

My most satisfactory conversations of this kind have been in the stillness of the night, or the open air of the country. It was a very interesting experience—the result, I think, of patient co-operation with my unseen helpers. But I do not now regard it as the climax of mediumship. The highest order of inspiration is surely open to every aspiring Spiritualist; but the topic is too large to be considered at the close of an extended article.

Cambridge, Mass.

Young People's Union.

Our former secretary and treasurer having found it necessary to resign, the National Young People's Union has been especially fortunate in securing the services of two most enthusiastic young people to fill these vacancies. Miss Amelia J. Rohrbach, 3630 Wentworth Ave., Chicago, Ill., secretary of the Y. P. S. U. of that city (Charter No. 3) has been appointed treasurer, and Mr. Lester Teeguarden, 708 Huron Ave., Indianapolis, Ind., president of "The Now," (Charter No. 2, of Indianapolis) has accepted the secretaryship.

This movement is receiving the active co-operation of many of its friends in various sections of the country, and from present appearances it seems certain that during the coming Winter season its growth will be noteworthy. We earnestly ask the continued co-operation of all who are anxious for the spiritual development and unity of the young people in our ranks.

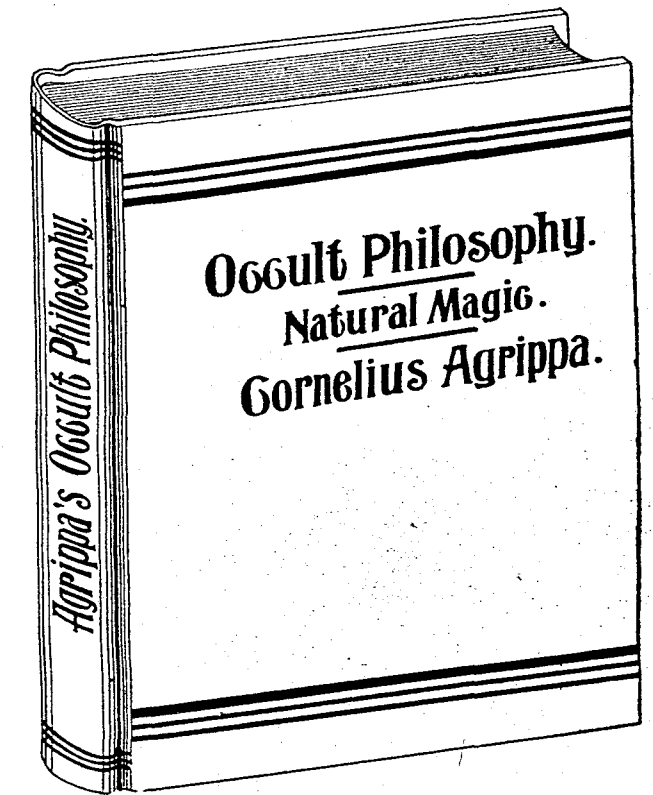
I. C. I. EVANS, Pres.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabballa Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

A Wonderful Club Offer.

[Agrippa's Book and the JOURNAL.]

We have copies of this Agrippa Book in CLOTH binding, which we will send postpaid and the Journal one year—both for \$3.75.

This magnanimous offer is good for new or old subscribers. The subscriptions will be credited for a full year beyond the date previously paid to—no matter when it may be.

For the convenience of those who cannot send all the money at once, we will hold the Book for them, if they send us 75 cents, and pay 50 cents per month, until the \$3.75 are paid, when the Book will be mailed. This gives SIX MONTHS in which to pay the balance.

Write now, before you forget it.

True Science of Living, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

New Era for Woman, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

These books contain the Key to Perfect Health. They explain the cause of all disease, and give the cure without drugs, or any treatment involving expense. For sale at this office.

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THOMAS G. NEWMAN,

EDITOR AND PUBLISHER,

Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, SEPT. 21, 1899.

Resignation—not to a whirlwind of inexorable forces—not to a brutal fate or destiny—not to powers who cannot see, hear or feel; but to our higher selves—the god within—to be spiritually discerned, not by slaves to passion and prejudice, but by the Master of Fate.

Mental Healing.—The Attorney-General of Illinois has rendered an opinion that the Medical Practice Act, passed by the legislature in 1899, does not prohibit the treatment of disease by mental or spiritual methods, where no medicine is used, and that where a person dies during such treatment it is not an offence under the criminal code.

Spiritual Telegraphy.—This is the same as Telepathy, and is but another expression of the new wireless telegraphy. With the one, thought-waves are sent through the ether; with the other, electric waves are sent, but both by the same law. Thoughts travel from one person to another, no matter what may intervene, such as mountains and buildings. This has been demonstrated. It is not a theory—it is a fact. Respecting this, the *Advance Thought* says:

Spiritualists, through telegraphy, have been sending and receiving messages from their spirit friends for fifty years, and they have been trying to teach people how to use this tremendous psychic force. The participants in the Whole-World Soul Communion have been using this spiritual telepathy for a number of years, and it is this tremendous psychic force that is rapidly forwarding all the great movements of this age.

Mrs. Underwood's Book on "Automatic or Spirit Writing, with other Psychic Experiences," referred to by Miss Lillian Whiting in the *Coming Age*, is for sale at this office at \$1.00, bound in cloth, or 50 cents in paper cover. The latter is clubbed with the JOURNAL for one year for \$1.35.

Ingersoll in Hell.—An ignorant who occupied an orthodox pulpit in England, was reported in the *Christian World* to say concerning Ingersoll:

He did not know there was a devil. Well, he wasn't in eternity ten minutes before he learned more about the devil than he could describe in ten hours. Then he didn't believe there was a hell, and, poor soul, he wasn't there three minutes before he was hopping round in agony, crying: "I didn't think it was like this; I didn't think it was like this."

Such stupid, dogmatic and intolerant language is a disgrace to any decent society, and we are not surprised that even the congregation which heard it raised a storm of indignation. The preacher knew nothing whatever of what he was talking about, he was simply raving like a maniac. His presence would be more appropriate in a lunatic asylum, than in any decent community. The height of his impudent ignorance was shown in the following:

There are many passages in the scriptures which lead us to believe that perhaps the great agnostic fell at the stroke of the Creator. His death is a warning to all men.

Colonel Ingersoll was head and shoulders above all such narrow-minded bigots, and exhibited more of the Christian virtues than they who profess to own them! If the orthodox God is engaged in killing people, whom he does not consider worthy to live—it would be far more consistent for him to shut up that preacher, than to kill a man so honorable, loving and philanthropic as Col. Ingersoll was known to be.

Moses and Mattie Hull commence their second year's engagement in Buffalo, New York, on the first Sunday in Oct. They attend a Mass Convention in Cleveland, Ohio, this week.

New Idea.—A New York Baptist minister has already indicated his intention of taking seriously the suggestion of Mr. Moody, i. e., the establishment of church-roof gardens in our cities, where the tired and the crowded may seek escape from their unfortunate environment, and under the cool sky refresh themselves with good company and the cooling drinks that do not degenerate. This is another illustration of that new spirituality that seeks to establish the kingdom of grace and goodwill here and to establish it by means of the commonplace and thoroughly familiar instruments.

Bees Sting the person who is afraid of them. They buzz harmlessly and cheerfully about one who feels neither fear nor anger in their presence. Probably fear and anger make the insensible perspiration of the person in some way obnoxious to the bees. This may be an indication that fear and anger predispose one to the attacks of microbes, at least by removing some protection which good-nature and courage give.

Scientists and Clairvoyants.

In an English paper, *Yorkshire Chat*, under the heading of "Great men who wish they were something else," is the following item, which in all probability greatly astonished the readers of that paper:

Sir William Crookes, the president of the Royal Society, and a scientist as eminent as any, has in his later life grown quite dissatisfied with the progress of science towards revealing the secrets of nature. He has gone so far as to announce in a public speech his firm belief that science must depend for her further advance into realms of hidden knowledge upon the assistance of clairvoyants and other mediums. Such people are usually ridiculed by scientists, and yet Sir William Crookes himself, the elected president of our greatest scientific society, would apparently give anything to be a clairvoyant.

There is no doubt but that Sir William Crookes would be delighted to possess the gifts of clairvoyants, in order to investigate it scientifically, and we earnestly wish that he might attain it.

Overcrowded London.—The *Daily News* gives the following facts about the present condition of London, England:

In London only a limited number of human beings can exist on the plot of ground, and the huge city has become so overgrown that it is impossible to find room to live within any reasonable distance from the centre. But of a population of four and a half million, one-fifth are living in such a confined space as is actually forbidden by the law, one-tenth consist of families who have only one room between them in which the sexes promiscuously herd; some two millions live in block-dwellings which are the destruction of all home-life. Some of the houses in London are described as hovels, not homes; death-traps, not dwelling houses; brick-boxes with scale-lids. In London, people are frequently obliged to sleep under the bed as well as on it, and among some families in Spitalfields, the beds are rented on the eight-hour principle, having three different sets of sleepers every twenty-four hours.

A Happy Life consists in tranquility of mind and health of body. Happy are those who possess by nature a free and vigorous intellect, and who live in a country where they can prosecute their inquiries after truth, and declare it without constraint.—*Exch.*

Dr. William Hayes Ward, the editor of the *Independent*, gives an impartial criticism of Col. Robert G. Ingersoll and his work in the Sept. issue of the *American Monthly Review of Reviews*.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

The Reviewer.

VEDANTA PHILOSOPHY, Lectures by the Swami Vivekananda on Raja Yoga and other subjects; also Patanjali's Yoga Aphorisms, with commentaries, and glossary of Sanskrit terms. Baker & Taylor Co., 7 E. 16th St., N. Y. Price, \$1.50.

The principal subject of this volume is "Conquering the Internal Nature." The work is exceedingly interesting. Raja Yoga is an ancient system of Indian philosophy, and one of the four chief methods that the Vedanta-Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized; that cordiality has since ripened into deep respect and enthusiasm. His teachings are universal in their application. The methods of practical realization of the Divine within the Human are applicable to all religions and all peoples.

HEROES OF THE SPANISH-AMERICAN WAR, and *Lyre and Sword of Spain*: two epic poems, and illustrated, by Theodore F. Price. New York: Published by the author. 320 pp.; \$1.25.

This volume of poems was inspired—the author being taken out of bed at 2 a.m. day after day, and held at his writing desk until daylight, writing them as they were given to him by the spirit-world. The author says:

On two occasions, during the composition of the work, on returning to my desk, which I had left for a few moments, I saw, in the first instance, a personage in military garb, with an officer's shoulder straps, seated in my chair, apparently reading my manuscript. On the second occasion, the spirit was a naval officer, seated and reading, as in the first instance. During the production of the best portions of the work, I merely recorded the words as they were whispered to me, and at other times my hand moved automatically. The idea comes to me, that some soldier-poet who wanted to tell the story of the war in his own way, used my organism as above explained.

The *Open Court* for September contains a very interesting editorial, entitled "Is Religion a Feeling of Dependence?" It also has a frontispiece representing a man with a bowed head, chained to the earth and awed by Superstition, which is shown as a terrible monster, whose prey are the weak—those whose religion is absolute submissiveness. "Man's aspiration," the editor says, "is to be independent and to become more and more the master of his destiny." The *Open Court* is a monthly devoted to the Religion of Science, edited by Dr. Paul Carus, and published at 324 Dearborn St., Chicago, at \$1.00 a year.

We have just received the full report of the heresy case in connection with the expulsion of the Rev. Dr. Austin from the Methodist ministry—giving the heresy sermon, the charges, full account of the trial, and Dr. Austin's defence in full—a large pamphlet of about 70 pages. Any one interested can secure the same by remitting 25 cents to the Sermon Publishing Co., 81 O'Hara Ave., Toronto, Canada, and with it will be sent a free copy of Dr. Austin's new magazine, *The Sermon*.

California State Convention.

RESOLUTIONS.

The Committee on Resolutions reported through its chairman, Mrs. Elizabeth Lowe Watson, the following document, which was unanimously adopted:

Whereas, In union alone is strength, and that the organization of the California State Spiritualists' Association was intended to promote the unity of the Spiritualists of the State; therefore,

Resolved, That the one great aim and effort of this Association is to promote the unity and efficiency of the various societies in the State, by systematizing the method of mediumistic and lecture work, by missionary work, and so relating the several societies to a common center that we can act as a whole in any emergency affecting the general welfare of Spiritualism.

Resolved, That organization is the base of power to do, the bulwark of our liberties, and the only way to purge our ranks of fraud, and secure and maintain the respect of high-minded and intelligent people, as well as to preserve our own self-respect as workers in the field of human uplifting and progress.

Whereas, Mediumship involves the most occult laws and powers of the human organism, and that but little study has been bestowed on them by the mass of Spiritualists and mediums, and that a knowledge of these powers and laws is indispensably necessary on the part of mediums in order to a comprehension of mediumship; therefore,

Resolved, That this Convention instruct its directors to take measures for the establishment of an institution where instructions shall be given in all branches of science necessary for an understanding of the philosophy of mediumship.

Whereas, There has recently arisen a widespread outcry against fraudulent mediums and their mediumship, and

Whereas, We are convinced that there is much reason for such complaint, and

Whereas, We will not, as a body, countenance or be held responsible for such impositions upon the public; therefore,

Resolved, That it is our duty to make, or cause to be made, a thorough investigation of the capacities and fitness of all persons professing to act as mediums for spirit manifestations.

Resolved, That the State Board of Directors ought not to endorse any mediums without a proper investigation of their powers and character.

Resolved, That known dishonesty on the part of any mediums is sufficient reason for denying them endorsement, even though they possess genuine mediumistic capacity.

Whereas, The standing and progress of the spiritual movement is most seriously compromised and hindered by the great lack of literary and scientific culture on the part of many of our public speakers, and

Whereas, We have no right or reason to expect that spirits can or will do for us what we can do ourselves; therefore,

Resolved, That only under the most exceptional conditions should any person be countenanced as a public teacher on our platform unless possessed of at least a common school education, with a fair knowledge of history, especially the history of Spiritualism and a knowledge of its philosophy, and inclined to studious habits.

Resolved, That any phase of mediumship which does not tend to the development of a spiritual and altruistic character and life, should be most strenuously resisted—unless accepted as a stepping-stone to the higher phase.

Resolved, That the progress of so-called development of mediumship and the crowding of the platform with attempted test manifestations, is an unnatural, forcing process, resulting in incalculable injury to the cause of genuine Spiritualism.

Resolved, That the making of mediumship a profession for simple pecuniary gain is a prostitution of a divine capacity to an unholy use, and that the class of spirits who urge such mediumship have need of salvation instead of being able to save others.

Resolved, That, recognizing the power of the press for good and the necessity of a capable exponent of the spiritual cause on the Pacific Coast, and that Brother Thomas G. Newman has, at a great expense, established the RELIGIO-PHILOSOPHICAL JOURNAL in San Francisco, therefore we urge upon all Spiritualists, the duty of sustaining the JOURNAL by subscribing therefor, and recommending it to others.

AMENDMENTS TO THE CONSTITUTION.

ARTICLE IV, Sec. 1.—The Convention of the California State Spiritualist Association shall be opened on the first Friday of Sept. in each year at 10 a.m., in the city containing one or

more auxiliary societies, offering the best inducements, and receiving the majority vote of the last preceding Convention.

Sec. 2.—Delegates to the Convention shall consist of the officers and directors, delegates from auxiliary societies, and ministers, speakers, mediums and teachers holding valid certificates of ordination, indorsement or protection from the C. S. S. A.

Sec. 2.—A board of directors consisting of nine members shall be elected at each annual Convention by the delegates assembled.

Sec. 3.—Immediately upon the election of the board of nine directors by the Convention, they shall convene in session, and from the membership thereof, they shall elect a president, vice-president, secretary and treasurer, who shall be the officers of this Association for the ensuing year, and with the five directors constitute the Board of Management, to conduct the affairs of the Association. Upon the election of said officers, they shall be immediately reported back to the Convention, be inducted into office, and conduct the business of the Convention to its adjournment.

Sec. 5.—Delegates to the National Spiritualist Convention shall be elected by ballot, after the election of the officers of this Association.

ARTICLE VI, Sec. 1.—Membership (or primary units) of this Association shall consist of all Spiritualists' societies chartered by it, and they shall be entitled to Delegates in the Annual Convention upon the following basis, viz: One delegate for each chartered society, and an additional delegate for each ten members, or major fraction thereof. And any minister, speaker, medium or teacher of the philosophy or phenomena, a member in good standing of any auxiliary society, and holding a valid certificate of ordination, indorsement or protection, from the California State Association, shall be delegates to all annual Conventions.

Sec. 2.—All camp meetings, Lyceums and charitable associations shall be entitled to one delegate for the charter, and one delegate for each ten members in good standing, and shall be exempt from the payment of per capita dues. But, at least once a year, the Camp, Lyceum or Association, shall take up a collection, or give an entertainment for the benefit of the California State Spiritualist Association. All of the collection, or one-half of the gross receipts of the entertainment, to be sent to the secretary of the California State Spiritualist Association, on or before the 27th of August of each year, in aid of the General Fund of the C. S. S. A.

Sec. 3.—Any Spiritualist of the State of California, of good moral character, not a member of some auxiliary society of this Association, may, upon application to the secretary of the C. S. S. A., obtain a blank application of membership in the State Association, and by filling out the same (as per directions) complying with its requirements, and returning it to the secretary of the C. S. S. A. with the sum of \$1.00, become a contributing member of this Association for one year, upon its acceptance by the Convention or board of directors. Said member shall be entitled to a report of the Convention and all meetings of the State Board of Directors, and the honor of being a member of the C. S. S. A., and in assisting to uphold the great harmonious cause of Spiritualism.

AMENDMENT TO BY-LAWS.

ARTICLE I, Sec. 2.—The board of directors shall prepare a general programme for each annual Convention in advance of its assembling, both for business and entertainment, and shall appoint a committee upon the credentials of all representatives to the Convention, who shall report in writing the names of all delegates holding proper credentials, and also the names of all ministers, speakers, mediums or teachers, holding valid certificates from this C. S. S. A., accompanied by a receipt for dues, to date, in an auxiliary society, which shall be their credentials to said Convention. The report to designate the society and county represented, subject to the approval of the annual Convention.

These proposed amendments were referred to the Committee on Amendments, who reported as follows:

We, the Committee on Amendments, recommend the adoption of the accompanying amendments, so as to harmonize the actions of the Convention with the laws of the Association in the admission of ordained ministers, etc., of the Association, and to extend the good work of this Association.

We recommend that all ministers, speakers, mediums and teachers holding certificates from this Association, be requested to contribute 25 cents per quarter toward the State Association, to assist the same in the protection of the said ministers, etc.

The Report of the Committee and the amendments were adopted.

Detroit.—Allow me to report the conclusion of a great season of spiritual upliftment. After Moses Hull and Maggie Gaul, came Mrs. and Mr. Kates (six lectures) Dr. J. M. Peebles, W. J. Colville and Mrs. Celia Lincoln, one lecture each. It is needless to say crowded houses greeted each lecturer.

The fourth year of our society opened on Sept. 3 with dedicatory ceremonies of Occult Hall as our spiritual temple, at 132 Michigan avenue. Dr. C. W. Burrows, pastor. Polly Burrows, Secretary.

The National Convention.

The Seventh Annual Convention of the N. S. A.—which promises to be the largest and most important gathering in the history of this organization—will be held in Auditorium Hall, 77 31st St., Chicago, Ills., Oct. 17 to 20, 1899. Business sessions will be held each day, at 10 a.m., and at 2:20 p.m. Important business of interest to every Spiritualist will be presented at these sessions. A large attendance is expected and desired.

The National Children's Lyceum and the Young People's Union will hold their sessions during the Convention, and be given opportunity to present their claims, and to show their good work.

The public will be admitted free to the business sessions, and the Delegates' tickets will entitle their holders to admission to the evening meetings.

At 7:30 each evening, grand public meetings, with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on the railroads to the Convention can be secured, as a rate of one and one-third fare, for the round trip, on the certificate plan, has been granted by the various roads. To secure this concession, the purchaser must buy a first-class ticket to Chicago, paying full fare for the same. Be sure to ask the agent for a certificate when purchasing the ticket. This certificate, when properly signed by the secretary, at the Convention, and vided by the special agent, who will be in attendance, will entitle the holder to a first-class return ticket for one-third full fare. Certificate tickets may be procured three days prior to the Convention—Sunday not included—and will be honored for return ticket until three days after adjournment. On arriving at Convention, deposit your certificate with the secretary for indorsement.

Hotel rates for delegates, and visitors to the Convention, have been specially made with the manager of the Leland Hotel—Lake Front, at Michigan and Jackson Boulevards, Chicago—at \$2.00 a day, American plan, for two persons in a room, and \$2.50 per day for single room. The Leland is a well-kept, home-like hostelry, where the guests are made comfortable, and where a pleasant stopping-place is assured.

A reception to the delegates and friends will be held in the parlor of the Leland, Monday, Oct. 16, at 8 p.m. All are cordially invited to attend and get acquainted, and to renew old friendships and associations.

It is expected that a grand influence will go out from the Convention, that will redound for good to the cause of Spiritualism over the entire country, and every effort will be made by the management and the delegates to have this the most successful and important spiritualistic meeting of the age.

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THE EVENING HOUR.

The evening hour, the evening hour—
It draweth nigh, ye feel its power
Of gentle quietude and rest.
Calm as the sunset in the west.

Thus let no fancy idle play
Within thy soul at close of day;
But hallow'd then be every thought
Which at this hour to thee is brought.

Bright rays, like rosy sunset cloud,
Will all thy being thus enshroud;
And when they melt and fade afar,
Behold, revealed, the evening star.

The star of hope, or prophecy,
Like Venus, fair, shall ever be,
And gild life's closing, sunset day
With heav'nly beam of silv'ry ray.

OLIVE R. LEWIS.



The Editor is not responsible for the
opinions of correspondents.

Dynamite Questions.

TO THE EDITOR:

You say, boil your articles down;
yes, but dare you print them, then?
They may act like dynamite, and
blow you up. As an experiment,
let me try it on some of the great-
est questions of the time.

IMMORTALITY.—It is self-evident,
according to all proper rules of
logic, that for every new produc-
tion of an individual soul or body,
tree, plant or animal, that there
must be in the natural order of all
known laws of the whole universe,
a corresponding dissolution of each
and every one of them, no matter
whether spiritual or material, as
the ego exist in all?

Christ's financial system, "Take
no thought for the morrow," would
destroy not only the human race,
but most of nature's production, as
it is a direct command and admits
of no equivocation.

To "love your neighbor as your-
self," if followed, would destroy
individual exertion, raising of fam-
ilies, and in principle destroy all
motives for self-improvement.

All of these questions, and they
are all among the greatest, are full
of dynamite, and in the course of
50 years of general reading, I have
never seen them discussed in the
broad light of practical common
sense. Isn't it about time for Spir-
itualists to take them up?

HENRY VOORHEES.

Traverse City, Mich.

The Cause in Rochester, N. Y.

TO THE EDITOR:

Since my return home from the
Pacific Coast, I have lectured in
Hannibal for three months, also in
Syracuse, and at "The Kingdom,"
in Oswego county.

I am now lecturing and giving
tests for the First Spiritual Church
of Rochester, N. Y., meeting in
Odd Fellows' Building, North Clin-
ton St. The people are earnest in
their efforts for the good of the
cause. The young people are on
their mettle and are a great help to
this society. The Lyceum is also
doing a good work. The Ladies'
Helping Hand, an auxiliary to this
church, is to give it a Fair. Mrs.
Hiscock's home, 935 East Main St.,
is the place of weekly gatherings
of this army of women.

I have enjoyed my labors here
very much. The society is prompt
in paying speakers, and lives up to
its obligations, which is the only
way to preserve an honorable name.

Through Oct. and Nov. I am to
officiate for the First Society of
Spiritualists of Washington, D. C.

I would like to correspond with
societies desiring constructive la-
bors, for it is the aim of my
inspirers to teach the methods
necessary for effective organization.
Shall we build for eternity, or for a
day? is the question for each one
to decide. Shall we build great
structures, because they please our
outward fancy, or shall we build,
with choice and more enduring
material, a palace of the soul? Let
us all select the best.

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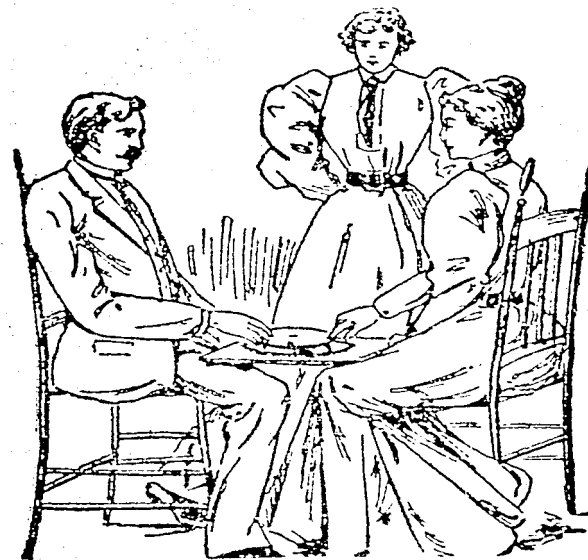
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Right Arm	♊ Gemini	Air	May 20 to June 21
Right Leg	♋ Cancer	Water	June 21 to July 22
Left Leg	♌ Leo	Fire	July 22 to Aug 23
Left Arm	♍ Virgo	Earth	Aug 23 to Sept 23
Left Shoulder	♎ Libra	Air	Sept 23 to Oct 23
Head	♏ Scorpio	Water	Oct 23 to Nov 22
Right Shoulder	♐ Sagittarius	Fire	Nov 22 to Dec 21
Right Arm	♑ Capricorn	Earth	Dec 21 to Jan 20
Right Leg	♒ Aquarius	Air	Jan 20 to Feb 19
Left Leg	♓ Pisces	Water	Feb 19 to Mar 21

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Local News Summary.

Edited by M. S. NORTON.

Mrs. C. Parish, who resides at the Sherman House, 28 Eighth St., has been seriously ill. She is one of the "mothers" of Spiritualism and in her heart holds all Spiritualists dear. Sometimes a friendly call, a bunch of flowers, or a kindly, cheering word is appreciated by those upon whom life's shadow falls.

The First Spiritual Ladies' Aid Society will hold its regular business meetings in Occidental Hall, 305 Larkin St., on Wednesday afternoons at 2 o'clock. The ladies will entertain their friends socially with a short literary programme and spiritual tests. All are invited.

For the Mid-month Social a small admission will hereafter be charged. Particulars later.

Sleeper Trust.—On Sept. 15, W. H. Yeaw and J. B. Chase, trustees of the Sleeper Trust, resigned from the board of trustees. This action was taken in the interest of harmony, in order that the wishes of Mrs. Sleeper may be carried out without delay. We expect that the next State Convention will be held in the first spiritual temple in California, located in our neighboring city, San Jose.

Mrs. Addie L. Ballou is engaged to lecture before the Manhattan Liberal Club in New York, on Nov. 1; also before the Philosophical Society in Brooklyn, on Nov. 5. She is a brilliant speaker, and is receiving quite a number of calls for lectures to be delivered during her trip to the East, on which she starts in a few days.

She gave an interesting lecture on Sunday morning, Sept. 10, for the Psychological Society of Oakland.

Mrs. Ballou has been out of the platform work for some years, but now, with renewed vigor, she is devoting her energies again to the public advocacy of spiritual and liberal truth.

Hermetic Brotherhood.—The opening meeting of the Brotherhood on Tuesday evening, 5th inst., was opened with the usual interval of silence. There was the usual musical exercises, and a paper was read by Mrs. Frances Rogers, on "The Symbolism of the Sunflower and the Lily of the Nile." There was unusual interest manifested, and a harmonious, fraternal feeling permeated the meeting.

On Tuesday evening, Sept. 12, Mrs. Louise Cady delivered a lecture on the subject, "Lead us not into Temptation." The music at these meetings, by Mrs. Virginia Weld and Mrs. Rogers, is of a high order. All lovers of truth and students of the philosophy of life are welcome, at 856 Hayes St.

Mrs. Wren's Meeting in Lower Scottish Hall last Sunday evening was the second of a series. Mrs. Wren, Mrs. H. A. Griffin and Prof. Dove occupied the platform and Mrs. Duncan presided at the piano. Admission is free.

Dr. Stitt has removed to 148 Sixth St.

Meeting of State Board.

A special meeting of the board of directors was held last Thursday, at 8 p.m., at 1429 Market St., Vice-president William M. Rider in the chair. Present, W. M. Rider, T. G. Newman, B. F. Small, Mrs. H. E. Robinson, Mrs. M. E. Coleman and Richard Young.

After routine business, the following were appointed an Investigating Committee for the ensuing year: B. F. Small, Mrs. H. E. Robinson and Wm. M. Rider, who were requested to make thorough work and present to this board bills for all necessary expenses.

Headquarters for the coming year were located at 3322 Seventeenth St., San Francisco.

Mrs. H. E. Robinson being a committee for the collection of funds, reported progress and handed \$30.00 to the board as receipts up to the present time, for which she was accorded a unanimous vote of thanks.

The secretary then read the following communication:

To the Board of Directors of the California State Spiritualists' Association.

DEAR FRIENDS: Being much over-taxed with labor, I find that I must conserve my energies, applying them only to my own legitimate vocations. I hereby resign as secretary of the State Association and member of the board of directors, to take effect immediately.

I assure you that I shall do all in my power to promote the interests of the cause, as heretofore, but must be freed from many of the cares, which hitherto I have been loaded with.

With best wishes for the board, and kindest feelings toward all its members, I remain, Fraternal yours,

Sept. 14, 1899. THOS. G. NEWMAN.

On motion of Mrs. Robinson, seconded by Mr. Young, the resignation was accepted, with the thanks of the board for the able and faithful performance of the onerous duties as secretary of this association during the past year. Carried unanimously.

B. F. Small and W. M. Rider were appointed a committee to examine and receive the secretary's books, papers, etc., and turn them over to his successor.

Mr. W. T. Jones was elected unanimously by ballot to fill the vacancy on the board, and was then elected secretary for the ensuing year.

W. T. JONES, Sec.

Progressive Spiritualists.—After a vacation of 2½ months, this society reopened Occidental Hall last Sunday evening. President Rider spoke a few well-chosen words of welcome and fraternal greeting, and Mrs. R. S. Lillie related experiences of the southern trip to Summerland and Los Angeles camp-meetings. The Occidental Choral sang "New Speed Away," "Angel Friends" and "Year of Jubilee." The address of the evening was by Mrs. R. Shepard Lillie and was an eloquent appeal for organization, and a trumpet-call to work. The address closed with a poetical improvisation. A \$10.00 collection was taken up for the support of the National Association. Mr. J. T. Lillie celebrated his return to the old post of duty by singing "Where the Roses Ne'er Shall Wither," accompanied by Mrs. Sadie Cooke. Fraternal greeting from the Harmonical Society of Los Angeles was brought by Mrs. Lillie, and special mention of the good work of Mrs. Maud Freitag in the Land of Angels. For a year to come, these meetings will be held at 305 Larkin St., every Sunday evening. Admission free.

Universal Spiritual Association.—The subject which engaged the attention of the truth-seekers at 20 Eddy St. last Sunday was "Adversity." The subject created interest beyond the ordinary. The platform privileges of this meeting close at 4 p.m. The discussion begins at 12. Go early.

Mrs. Logan's Meeting in Occidental Hall last Sunday was the first after vacation. Mrs. Logan, Alfred Gough, M. S. Norton, Mrs. Barnes, Mrs. Gray, Mrs. Myers and Mr. McNorton addressed the meeting. Every Sunday at 2 p.m., 305 Larkin St. Admission free.

Remember, the Ladies' Aid meetings in Occidental Hall every Wednesday afternoon at 2 p.m. These meetings are business, social and spiritual.

Mrs. Albert Smith, of Clairville, Cal., is here on a short visit to her old home.

Oakland.—At Mrs. Drake's Hall, 521 13th St., Capt. H. H. Brown spoke on "The Practical Lesson of Spiritualism." He will speak there next Sunday at 3 p.m.

The Mission Lyceum invites its friends to join them in a Basket Picnic to Blittsville Park, near Fruitvale station, by way of broad-gauge, on next Sunday. Take any of the early boats.



Important Card OF DR. PEEBLES.

Drs. Peebles & Burroughs have this day, Sept. 11, 1899, dissolved all medical and business relations of every kind and character, Dr. Peebles having purchased the printing presses and all the office equipments.

Dr. Peebles will remain permanently in Battle Creek, Michigan, where, in connection with his able medical and psychic staff of assistants, he will PERSONALLY supervise all the medical affairs of the office and treatment of patients. The *Temple of Health* and *Psychic Review* will be published regularly; also *The Better Life*.

All communications of a medical character should be addressed to Dr. J. M. Peebles, Box 2421; all communications of a literary character to Dr. J. M. Peebles, Box 2382, Battle Creek, Michigan.

J. M. PEEBLES, M. D.

The Funeral Services of Mrs. A. E. Rogers, a former teacher of the Children's Progressive Lyceum, were held at her daughter's residence Thursday at 2 p.m. Mrs. Clara Steers officiated, her control, Fanny Burbank Felton, speaking very finely. By request of the deceased, I sang, with the assistance of Mrs. McClune, two of her favorite songs, "Shall we Meet Beyond the River?" and "There is Rest for the Weary."

Mrs. SADIE COOKE.

Mrs. Bird holds very fine circles at 242 Taylor St.

Koreshan Meetings.—Dr. Cyrus Teed, founder of "Koreshanity," finished a course of lectures in Foresters' Hall on last Tuesday evening. "How to attain Immortality" was the closing lecture. Although he assails modern Spiritualism, he does so in a spirit of fairness, which gives no offense to balanced minds. We cannot accept his system as a whole, but believe him to be a powerful instrument of the spiritual world, to present certain phases of truth. His followers meet every Tuesday evening at 2633 Pine St.

Captain Brown spoke last Sunday at 521 Turk St. on "The Problem of Evil." When all was seen to be the more or less developed manifestation of the One, then all present evils will be seen to be lessons in the School of Expression of Spirit and will all be outgrown, when there is a little more spirituality unfolded in the community. These meetings are held every Sunday at 7:30 p.m., and also several evenings during the week.

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FAT FOLKS. TWO YEARS ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain, no starving, nothing to sell. Inclose stamp for particulars. Mrs. R. F. Molesworth, 116 Clymer St., Brooklyn, N.Y. 384

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p.m. Private consultations daily; letters answered, a specialty. 1423 Market Street, San Francisco, Cal.

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VOL. 36. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, SEPTEMBER 28, 1899. 1429 Market-st. Between 10 & 11th-Sts. No. 39.

BORDERLAND

Santa Teresa, the Healer.

WILLIAM E. CURTIS.

The young Mexican girl, Maria Teresa Urea, who is devoutly believed by the Mexican Catholics to be endowed with divine powers, is now somewhere among the Yaqui Indians in Sonora, Mexico, and although they are the fiercest tribe in that republic and irreconcilable in their hostility to the whites, they revere her as a priestess and obey her as if she were their queen. There is something strange about "Santa Teresa," as they call her. She is a modest, unassuming Mexican girl, the daughter of a small farmer in Sonora, with very little education; but at an early age she developed remarkable hypnotic or mesmeric powers, which cause the ignorant peasants to look upon her as more than human.

A touch of her hand is believed to be a cure for every mortal evil and one of her prayers of intercession a passport to paradise. She does not claim divine power, but confesses that she does not understand the source of her influence. Her family were Catholics, but she has never been strict in her observance of her religious duties. At the same time, she recognizes that there is something within her that gives her the unusual influence that she enjoys.

In 1896 I saw her at El Paso, a plain-looking girl of 21 or 22 years, in a speckled calico dress and coarse shoes, with a black shawl thrown over her head. Her hair fell in two braids to her waist, and she looked much younger than she really was. She was then living under the care of a gentleman named Aguirre, the editor of the Mexican paper at El Paso, having been compelled to leave Mexico by the authorities, who accused her of trying to incite a revolution. A band of fanatics somehow got a notion that she was to be the mother of Montezuma, the long-looked-for Mexican Messiah who is to liberate the peons from servitude and restore the splendor of the empire that Cortez plundered and overthrew. Restless and dissatisfied politicians took advantage of the mania, and in the name of Saint Teresa, organized a revolution in Sonora and attacked the custom house and barracks at Nogales.

Mr. Aguirre may have given the movement some encouragement, for he is an exile, and is "wanted" by the Mexican police. But I was assured that Teresa was not involved in any way. Trustworthy

people told me that she was just an ordinary sort of girl, without any special force of character or intellect, but possessed of a mysterious power like that of the magnetic girl who came out of Georgia a few years ago and seemed to have the strength of a locomotive in her slender fingers.

Santa Teresa has some such physical peculiarity, which gives

among the Yaqui Indians in an obscure mountain village in Sonora, which is constantly visited by pilgrims and sick people in search of her healing power.

Mystery of a Haunted House

The Daily Mail of Aug. 12 says: A matter which might engage the

last at 2 o'clock. In the apartments in the left wing of the house fearful cries have been heard, and noises such as the moving of furniture and the breaking of glass and the appearance of smoke are also mentioned. But it is the whistling noises which seem to be the most remarked.

The police took the business in hand and instituted an investigation. The official charged with the inquiry began by threatening the persons about the place with prison in case the affair turned out to be a practical joke. He had not finished speaking when from all parts of the house there proceeded the most terrible howls. The official adjourned the investigation.

In the neighborhood of the haunted house many people have fallen ill with fear. So far, investigation by the police and public has revealed nothing as to the cause of these noises, which are accordingly attributed to "howling spirits," and the numerous Spiritualists of Turin are in a state of high excitement over this manifestation which confirms their faith.

Promise Made to a Spirit.

The mysterious disappearance of John Baer, in 1865, near the village of Thornhope, now Hope Station, ten miles south of Winamac, Indiana, has been recalled by the declaration of Gabriel Fickle that he was bound by an oath administered by a spirit for a certain period of years not to divulge who were the murderers of John Baer. Mr. Fickle is positive in his statements that he shook hands and conversed with Baer's spirit in the last twelve months.

The only clue ever furnished as to his mysterious disappearance was made by Gabriel Fickle, a friend. He says on that day he was out hunting between John Steele's farm residence and the old abandoned well near the railroad water tanks and that he heard several shots fired. Weeks went by, and finally Mr. Fickle connected the shots with the disappearance of John Baer. An investigation was instituted, but availed nothing.

Years passed away, when one day a lot of schoolboys were fishing in the old well and drew up a man's head. They circulated the news and the farmers went to the well and found many bones belonging to the frame of a man, and a pair of old leather boots generally worn by stock buyers.

Fickle's startling statements are that one year ago, as he was returning home from Royal Center, he saw a phantom-like specter moving rapidly down the railroad track toward him, and it walked up and said:

Hello, Gabe, don't you know me?



GUARDIAN SPIRITS—SEE FOURTH PAGE.

her a mesmeric influence over people to whom it may be applied, and she has cured hundreds of sick and lame and blind. The Mexicans hang her portrait over their little shrines beside that of the Virgin Mary; but when we talked with her she laughed at the suggestion of her divinity, and indignantly denied that she was to be the mother of the redeemer of the Aztec race. She is now living

Society of Psychical Research is just now the talk of Turin. In an empty house of three stories, No. 4 Via Montserrat, in that city, there have been heard strange noises, which, in default of other explanation, have been attributed to spirits. One of the noises is described by a number of people, who have heard it several times, as like the whistle emitted by a siren. This was first heard on Wednesday

Fickle replied negatively, put forth his hand to shake that of the spirit, and to his horror found but an empty space. The specter laughed and said:

"Gabe, I am the spirit of John Baer, and thirty-four years ago I was murdered on this spot and my body was then carried to the old well and thrown in."

Fickle was seized with terror and he started to run, but the spirit stopped him and said:

"Gabe, remember this midnight interview. I was murdered by —, and they to-day are in the land of the living. I bind you under a secret oath to never tell till I see you again."

And John Baer's spirit disappeared into the old abandoned well.

The Unseen and the Seen.

MRS. CHARLES LONG.

I will preface this chapter with the statement that my sister and I have had the automatic writing for nearly thirteen years, and our celestial friends have become, by this means, our dear companions and guides. They have frequently urged me to give their teachings to the public, and I now submit these selections from their letters to the readers of the JOURNAL, with the sincere hope that some of those who are interested in the study of Occult law will find in them the inner knowledge, and that they will put the principles to a practical use.

Moreover, I believe that the Central Force, of which my unseen friends are so anxious to have me learn, is the Divine Atmosphere described in Mrs. Underwood's automatic writing, and that the use of it would put into action those sublime faculties, by virtue of which, "Man is man, and master of his fate."

Dear C.: I want to ask you about my mental work; I think you can help me.

ANS.—By the deepest concentration of your inner self, draw from nature all you can, that will give great strength that will never, never fail you. You know the principle. One of my helpers, whom I called the Rajah, added: "Your work is in the right direction; it is the power to take the forces of nature and make them obey you. The power of the air, sea, earth and trees will help you and all, as that is life in its perfection."

QUES.—Do these forces come to me by a natural attraction, or must I hasten the process by an effort of the will?

ANS.—All is done by concentrating the will. July 5.—I want you to work on a still higher plane than you have done in the past, as the more you are in the higher plane, the more successful you will be, and you can help your C—.

QUES.—Please make that a little clearer.

ANS.—To leave all the little things of earth out. I want you to work on a plane so high that it will give power and strength, and a plane above the little things of earth; I wish you to come nearer to me in this. I want you to sit alone, as often as you can, for meditation. You must give me more time; you must work with me, and then you will gain a power in my life and I will gain a power in yours. If you could be more tranquil, as soon as you have overcome that, you will reach the plane that your C— wishes you to. When you are tranquil, then I can give you my power; I am drawing

on the Central Force. I am giving you the power to receive the Central Force; I want you to have that, my power. The more that you receive of my great power, the more you can do. You will be able to overcome all things.

QUES.—Well, C—, we are glad to hear anything you have to say.

ANS.—My dear one, work, work on the Central Force. You have gained a little, and now more and more will come. When you have the full power, you will be very happy and strong, and you will be able to overcome all things, and that will bring you a peace that you have never known.

QUES.—Dear C—, shall we walk by the sea to-day?

ANS.—Yes, walk by the sea, for there comes great power. My dear one, from the sea you can draw the Central Force, as with each wave that breaks on the white sand, comes power to you.

QUES.—What is the Central Force?

ANS.—It is the great Motive Power of the Universe; if there were no Central Force, there would be nothing. The time is coming when it will be used by people, but only for good. So few obtain it.

QUES.—Will the Central Force flow to a person in a discordant condition?

ANS.—Yes, and to all that will ask; it is free to all; it makes the heart very happy. They have only to knock and it will be opened to them; call, and it will come to all, four-fold.

QUES.—If it comes to all, then evil natures could use it for evil.

ANS.—No, it only comes to those of pure desires; it is love at its very best.

QUES.—Then evil natures cannot draw it, but discordant people who wish to improve, can?

ANS.—Yes.

QUES.—Does the Central Force flow to all living things?

ANS.—Yes; it is in every plant and in every blade of grass; it is in all the lovely flowers, and in the soft air that falls over you. It is in every ray of sunlight, and it is powerful in the moonlight.

QUES.—Will this power that I am trying to obtain bring practical results?

ANS.—That great and helping power you will have, in time, but it will require time to obtain it; then you will be happy and strong in this great work; you will have the power over yourself to overcome all things in yourself. Your life will be one loving soul power to yourself.

QUES.—C—, can you not describe the Central Force to us?

ANS.—My dear one, I am sending great love waves of the Central Force through the room. It looks like white waves of crystal purity; it falls over you and our always helping sister; it glistens from its great purity.

Nov. 24.—Well, C—, here we are in the new house; what have you to say?

ANS.—Rest your foreheads on the table and draw long breaths, to get the Central Force.

We did as requested and then C— wrote: "My dear one, I want you to write all these great truths that have come to you. Teaching takes your Central Force; you give out so much."

Coronado, Cal.

A Spirit Communication,

THROUGH MRS. F. A. LOGAN.

Dreadful scenes are soon to be enacted all over the world, and Shelby says the work of depopu-

lating the world has begun in earnest. Corruption has gotten beyond control, and the effervescence from the putrefaction is too obnoxious to be hidden under the cloak of a hypocritical priesthood and hierarchy.

There exists within the body politic, festering sores which will eat out the very vitals of the Union, and a collapse is inevitable. Surely the whole world is a seething mass of hypocrisy, and the secret cannot be hidden.

Your earnest endeavors helped many souls to an understanding of right from wrong, and the effort was a commendable one. Had the majority been on the same plane, an upheaval would not have resulted.

It behooves all who believe in the fatherhood of God and brotherhood of man, to act in accordance with their belief. Munitions of war, plunder and rapine cannot be tolerated by the harmonious philosophy, nor by the professing Christian. Jesus suffered martyrdom before he would be guilty of stabbing a human being, even in his own defence, but commanded that they love their enemies and to pray for those who despitefully used them. A very wise adage is that "the pen is mightier than the sword." If that is the case, our government with a thimble-full of wisdom to direct the pen, dipped in the ink of human-kindness, wisely used, would have touched the secret springs even of the Spaniards' hearts; and inasmuch as all nations are made up of one blood, differences in opinion could have been adjusted and wars would not now exist.

Be wise, O ye nations, be wise:
Consider that man is your brother,
That angels look down from the skies
And weep with the sorrowing mot'her.

Be she Spanish or American born,
Her heart-strings are torn by a battle,
She feels in her home so forlorn,
As she hears the musketry rattle.

And we call it a glorious triumph,
When hundreds are mangled and slain
By the bullets our soldiers sent,
If we only a victory gain.

I'd die like Jesus on the cross,
Before I would kill another,
For someone would feel the loss
Of husband, son or a brother.

These are also my sentiments.

MRS. F. A. LOGAN, Medium.
Alameda, Cal., Aug., 1899.

Home for the N. S. A.

In a few weeks, the Spiritualists of this country will hold another Convention, and it gives me great pleasure, as Treasurer of the N. S. A., to state that the Association is, financially, in a far better condition, than it was a year ago. When we last met, the treasury was in a deplorable condition, and it looked as if nothing but bankruptcy, and consequently disintegration, would be our fate. The new Board took up its burden with an indebtedness of about \$1,800 resting upon the N. S. A., and the prospects were exceedingly bad.

But the President and Secretary have worked hard and faithfully, and the result is that we will meet at the Convention with all our debts paid, and a nice little balance in the treasury. There is much credit due for this state of affairs to our Secretary, Mrs. M. T. Longley; she is certainly one of the most industrious, methodical and earnest workers it has been my pleasure to come in contact with. I have been Treasurer of the N. S. A. for five years, and naturally must be in constant touch with the Secretary, and therefore I know what I am talking about. Therefore, I beg of the delegates at the coming Convention—that, if they

have the good of the Association at heart—not to make any change in the offices of President and Secretary, but to re-elect the present incumbents with unanimous consent.

A PROPOSITION.

If the N. S. A. is to succeed, it must be financially supported. Now, if the Spiritualists of the United States mean business, and intend to have a National Association, they must endow it with sufficient means to enable its officers to carry on its work successfully. To this end, I make the following proposition: If all the Spiritualists of the United States will raise between them the sum of \$15,000, by October 31, on the close of the Convention, at Chicago, I will hand the President of the N. S. A., then and there, a deed in fee simple, of the present headquarters of the National Association, which is worth \$15,000 or more.

In addition to this free gift to the N. S. A., I will also donate the three handsome life-sized portraits of the Fox sisters—Leah, Margaretta and Katie—which now adorn the walls of the office, and which are cheap at a valuation of \$300.

In making this offer, I have no personal ends to serve. I have the welfare of the N. S. A. at heart. There are thousands of well-to-do and rich Spiritualists in the country; if they love the cause, let them come forward and raise the \$15,000, and we will then not only have handsome headquarters, but also a nucleus to a solid treasury. We will then, no doubt, have laid the foundation of a grand future N. S. A., which will wield its influence before our legislatures and in our courts, and which will be a shining light to coming generations. Let the answer to this call be prompt and generous. I am ready to give as much as I call upon the entire country to give, and I ask that the Spiritualists will meet me halfway, for with a home of its own, and with \$15,000 besides in its treasury, the N. S. A. can then go on with important work of sending missionaries into towns and villages, where the need is great for teachers of Spiritualism, and it can also send out more literature and do an immense amount of good.

Now I wish it understood, that I decline to give the headquarters of the N. S. A. to this Association unless the Spiritualists of the country are willing to contribute their share to its treasury, that a sum equal to the value of my gift be thus secured for the future use of the Association.

Should sufficient contributions not be received, the money will be returned, unless otherwise stipulated by the donors. Contributions to this fund will be gladly received by Harrison D. Barrett, Lock Box No. 3, Needham, Mass., and by Mrs. M. T. Longley, 600 Pennsylvania Ave., S. E., Washington, D. C.

THEODORE J. MAYER.

Young People's Union.

The Second Annual Convention of the National Young People's Spiritualist Union, which was previously announced to be held August 25th and 26th, at Onset, Mass., but which was unavoidably postponed, will be held Wednesday morning, Oct. 18, 1899, at Chicago, Ills.

The National Spiritualists' Association has kindly assigned one hour of the morning session of the above date for this purpose, and the meeting will be called to order

one hour earlier than usual, so that two hours will be assigned to our uses.

The young people's branch is an active working organization, striving to interest the young people in spiritualistic work and provide facilities for their advancement. All parties between the ages of 16 and 40, who have complied with the requirements of the Union, will be eligible to take an active part in the Convention, and the support of all those interested in the advancement of this Union is earnestly solicited. I. C. I. EVANS, Pres.

More Automatic Writing.

BY SARA A. UNDERWOOD.

Although so many believers in spirit communications are firmly convinced that discarnate spirits can clearly perceive coming events in the material sphere and are willing to give their friends in the flesh advice in regard to evading possible misfortunes, yet almost invariably when I have questioned in regard to our own personal interests, I have been rebuked for asking such questions. Once when the business outlook seemed rather gloomy, I asked if there was any hope of brighter prospects. The answer was as follows: "Zealous as we are in your behalf we still must persist in denying your wish to make us break spiritual laws of discipline by any prophecies which might interfere with your true spiritual progress. Love works ever through devious ways—babes cry with angry ignorance of parental discipline—the mature man and woman understand why such discipline is absolutely necessary."

When inquiry was made as to the possible outcome of a certain business venture, this reply was given: "Spirits may not give true answers to sense questions of economics. We have over and over denounced the idea of spiritual fortune-telling, so we can only repeat what we have said before on that point. We are not the arbiters of your fate, nor may we now explain what later will seem most clear to you, but you have taken some lessons with understanding, and will yet understand spiritual laws as you understand a few physical laws."

And again: "Ye must share with other mortals the experience of powerlessness of human will to turn the currents of the higher will from the determinations of human events."

Once I asked if we should believe the prophecies sometimes given as from the spiritual world? Answer—"The band associated with your friend Pharos does not indorse spiritual prescience—more because of the need of earthly worldly discipline of souls worthy of exaltation to our spheres, than of the spiritual harm done through selfish knowing and consequent cowardly escapement of the legitimate outcomes of thoughtless acts and words."

Question—"What motive have those spirits who make false prophecies, and untrue statements, often given as from your plane to people on this side of life?" Answer—"The motive which makes gossips, both male and female, so strong in force on your earthly plane—the desire to make you wonder and worry."

It is to be observed that in these statements, while they do not approve of prophecies being given, or asked for, they do not say that they do not know what is to occur; and in my own case, a few wholly unex-

pected, yet pleasant, incidents have been foretold me by automatic writing which I did not believe could occur at the time when written.

When asked by Mr. Underwood if they could read something he had written and I had not seen, and reply to it through my hand, this was the answer: "Pharos answers that the mortal minds of mediums are the bridges by which spirits discarnate communicate with spirits in the flesh, and therefore by the immutable laws of spirit-life, such physical hieroglyphics are not understood save by the sympathetic vibrations between spirits and mortals."

Question—"But the written words being in my mind, is it not possible, from my sympathetic relation to the medium, for you to know what the words are?" Answer—"Thou shalt sometime understand the laws governing elective sympathies. They are of deeper significance than thou canst yet understand. So, thou wouldst misunderstand what clear answer we should give to this question."

Question—"Cannot you give me in one word—yes or no—answer to the question, Can spirits read mortals' writing?" Answer—"Well, yes and no; but no, so far as we must answer at this stage. Oh, inquiring friend, sometime you will be placed as we are, and will then see clearly the impediments to clear answers. Your state of pupillage now prevents."

The words in regard to "sympathetic vibration" led us to ask: Ques.—"Can you tell us anything in regard to the so-called law of vibration?" Ans.—"Little can earth-bound souls know of this great law. Yet the fact of such law being cognized and recognized on your preparatory plane is greatly to be praised. Vibration is one of the fundamental laws of the Universe. But we who have gained the clue to this great force may not, by reason of your embryotic ignorance, give you the key to cryptogrammic ciphers of occult wisdom which belongs to higher spirit spheres."

Ques.—"But can you not give a hint which will assure me that you know whereof you speak?" Ans.—"Vibration is one of the higher spirit laws. It is greatly in use on earth planes, but is not, and, until earth-bound spirits rise to higher planes, cannot be clearly explained. But ye are obliged to work under its wonderful power wherein purpose of the Whole-of-Being shines forth."

Ques.—"Yet many human beings profess to know all about this law?" Ans.—"Professions are not accepted proof. Those ye speak of are sincere, yet spiritually-blinded by reason of half-truths which can only be shown in true harmony when sense-conditions are thrown aside. To even you, we may not explain perfectly the workings of spirit outside of matter; nor even within the lines of matter wherein the law of vibration is felt, seen, but may not be understood or explained."

I give the above as specimens of the evasion of direct answers so often met with in these communications, since I think the varying phases and difficulties of such psychic investigations should be made record of, and studied, in order to arrive at clear and satisfactory conclusions.

Quincy, Illinois.

[Mrs. Underwood's excellent book, on Automatic or Spirit Writing is for sale at this office. For full particulars, see page 5.—ED.]

Some Proofs of Spirit Return.

GEO. E. LOTHROP, JR.

To those who sneer and laugh at spirit mediums, the following facts and incidents are respectfully dedicated:

I had heard so much about the Psychical Research Society and their hundreds of private investigations, that I went to a Sunday meeting, placed a gold watch upon the pulpit for "a reading," and, to my amazement, an old lady medium whom I never saw or heard of before proceeded to describe perfectly my grandfather and his daughter, who died about 25 years ago, both of whom were unknown to everyone in Boston. The medium told how the young lady, Lizzie, died with consumption, etc., all of which was correct; and then each spirit took control of the medium and spoke to me directly, much to my surprise. She got no money by the test, and did not know the facts. How was this done? Shall we laugh?

A miner is warned by his mother's spirit voice to escape for his life. He runs, and as he reaches a safe place the mine caves in where he once stood. He ceases to laugh, and is converted to a fact in Spiritualism.

An engineer at night sees a vision of a child's face in the darkness. He wants to slack his train up, but the fireman laughs at him for being superstitious, and soon they crush a little girl to death who had wandered on the track alone.

A mother hears a voice while sleeping, saying: "Get up or you will be burned to death; the house is afire." She searches around and there is no smoke, flame or odor of fire, but in the shed she finds a fire burning which would soon destroy the place.

A lost man has baffled the police and press for 20 years. His sister says: "I will believe some of this Spiritualism if the spirits can tell me where my brother James is." The people sit down to a small table, and by lightly placing their hands upon its top, by pointing at the letters of the alphabet, the table tips when the right letter is touched, and spells out the message: "James is at No. —, on — St., Denver, Colorado, and is tending bar," etc. The message is investigated and found to be true as gospel.

A business man loses a workman, who disappears; 10 years after, his spirit comes to a seance and tells where he skipped to, and that he died in Toronto, Canada, under an assumed name. He also tells where he worked in various shops, etc. All of which are found to be true, after thorough investigation.

A spirit says: "Mrs. So and So will die in three days." All the doctors say: "She will get well." The woman believed it, too, but she dies as predicted. Doctors all laugh.

Some children run down cellar in the darkness and meet the spirit, or ghost, of their dead mother, who warns them away. They get papa to "come see mamma," and find an open well of water, which would have drowned all the little ones.

Thousands of such incidents occur to honest people, and found the religion of Spiritualism. How is it done? Is it a laughing affair? Spirits do exist!

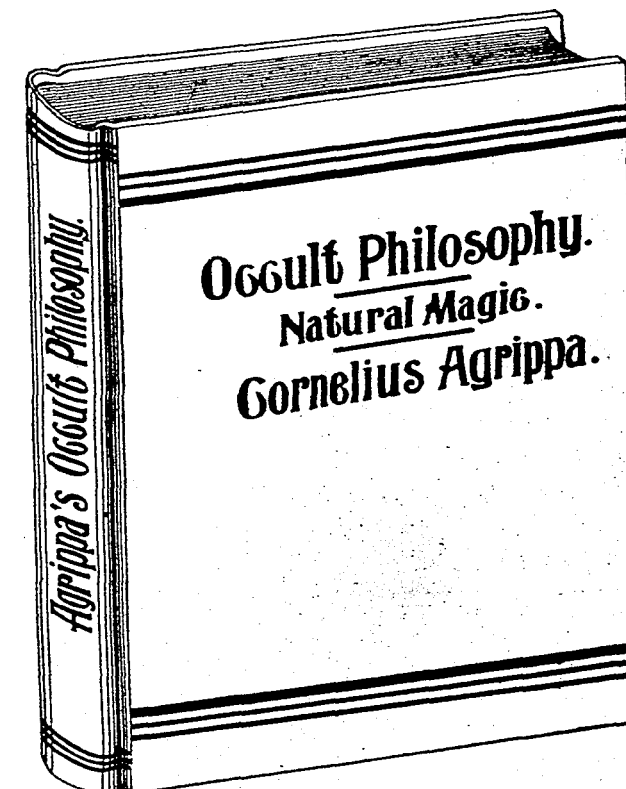
Boston, Mass.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

A Wonderful Club Offer.

[Agrippa's Book and the JOURNAL.]

We have copies of this Agrippa Book in CLOTH binding, which we will send postpaid and the Journal one year—both for \$3.75.

This magnanimous offer is good for new or old subscribers. The subscriptions will be credited for a full year beyond the date previously paid to—no matter when it may be.

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Write now, before you forget it.

True Science of Living, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

New Era for Woman, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

These books contain the Key to Perfect Health. They explain the cause of all disease, and give the cure without drugs, or any treatment involving expense. For sale at this office.

RELIGIO-PHILOSOPHICAL JOURNAL

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Newspapers sent to this office, having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, SEPT. 28, 1899.

A Dream Warning.—A lady dreamed that a boy—her nephew—had been drowned, along with some young companions with whom he had engaged to go on a sailing excursion in the Firth of Forth. She sent for him in the morning, and with much difficulty prevailed upon him to give up his engagement. His companions went and were all drowned.

Fallen Minister.—The Rev. G. F. D. Howard was returned to the Ohio Penitentiary last week, says the *Columbus Dispatch*, from which he escaped Sept. 12, 1894. He was compelled to bend over a box while a lusty guard vigorously applied a hickory paddle. He was captured at Holston, Mich., where he was pastor of the leading congregation of that village.

To charge up the misdeeds of this Reverend scoundrel to Christianity would be to do what church people do to Spiritualism, when some misguided medium goes astray. But such would be unjust, and we will not do it. An unbalanced organism was probably the cause of his misdeeds.

Going to Australia.—We learn that Mr. W. J. Colville, the inspired lecturer, author and poet, who is well known in America, England and Australia, and has multitudes of friends all over the world, intends to visit Australia this Fall. He will visit San Francisco on his way, and remain here about 2 weeks, visiting his friends, holding classes and giving lectures. It is now about three years since his last visit to the Pacific Coast. The JOURNAL gives him a hearty welcome.

Clairaudience is the present consciousness and realization of intercourse with the world of spirits. We receive Clairaudience according as we have prepared the intellect to be receptive of its mysteries.—*Exch.*

Our Guardian Angels.

Many years ago, when we were occupying a Methodist pulpit, we well remember a sermon we delivered on this subject from the text: "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" It was one of our best efforts, and upon its delivery in another city from where we were located, the church wanted me to take the pastorate.

We dwelled long upon the visits of spiritual beings to Abraham, Isaac, Jacob, Samuel, and other bible characters, and spoke also of modern intervention of spirits for the protection of human beings.

The subject is one which accords so nicely with the experiences of the daily life of thousands, and is, withal, so comforting and consoling, that if church members were left to their own feelings, they would never question its truth. Ministers, too, would gladly accept it, were it not for the creedal system and the fear of losing their power over the masses, who might rather consult the spirits instead of the clergy.

Mr. Geo. T. Angell, editor of *Our Dumb Animals*, in a late number remarks as follows on this subject:

SPIRITUAL INFLUENCES.

We have just listened with profound interest to a sermon by one of America's greatest preachers, in which he relates how the life of *Mary A. Livermore* (as she assures him) was once saved during her travels in the West by *hearing and instantly obeying a voice*. She did not know whence it came, but she leaped (as the voice ordered her) from one side of a car to the other, and instantly the side where she had been sitting was crushed in and utterly demolished.

It is widely believed by millions of the human race that there are *sometimes* near us spiritual powers, which we call guardian angels.

Is the doctrine true?

Those who have read the 13th, 14th and 15th pages of our Autobiographical Sketches, commencing with the heading "Almost Providential," may think that the foundation of our Massachusetts Humane Societies and their subsequent history have had some such help.

How happens it that through their instrumentality millions of missionaries for the kinder treatment of dumb animals have gone out over the world in the form of that little book, "Black Beauty?"

Whence came the *more than thirty-seven thousand Bands of Mercy* which they have already caused to be established in our country, and this little paper of ours going out every month to every editorial office in America north of Mexico.

Were these things simply the result of human thought, or were they the suggestions of other agencies which have power to influence us?

We prefer to believe the latter, and many things have occurred to strengthen our belief.

GEO. T. ANGELL.

This reminds us of an incident which occurred in our family, 3 weeks ago, concerning which our son wrote as follows:

I had a narrow escape yesterday afternoon, right at my desk, where

I am now. I had a large picture (4 feet long by 2½ feet high, with a heavy gold frame 6 inches wide, and the picture covered with glass) hanging on the partition beside my desk—the lower edge rested on a ledge above the window. The cord broke and the picture fell forward, turning a complete somersault, and the top of the picture struck my desk, edgeways, jamming up the cushion in my chair into one corner of the seat.

Unconscious of what was coming, I got up and started to walk across the office, my hand resting on the end of the desk, when the crash stopped me. If I had remained in my chair 2 seconds longer, that heavy picture would have crushed my skull, without doubt.

Our spirit friends, no doubt, induced him to vacate the chair, on that instant, though he seemed to have no occasion for doing so in the line of business, and stood close to it with his hand on the desk, wondering what he had gotten up to do. They evidently urged him to arise just to save his life—knowing that his work was yet unfinished; that his family needed his protection and care, and that he needed the experiences of the coming years to round out a useful life, and prepare him for the work of the spheres, in the world of spirit.

There are multitudes of similar cases to these we mention—all showing that we are in the care of our guardian spirits, who are ever near us, and protect us from many dangers.

The engraving on the first page illustrates spirit guardianship.

National Headquarters.

We have received a photograph of the headquarters of the National Spiritualists' Association at Washington, D. C., owned by Mr. Theodore F. Mayer of that city, and which he proposes to present at the National Convention in Chicago next month, to the Association. The property is worth \$15,000, and he will give a deed of the property in fee simple to the President of the Association, providing that the Spiritualists of America will donate a like amount to the Treasury of the National Association, so as to enable it to employ missionaries and do general propaganda work, which is now so necessary to be done for the good of the Cause.

This is a rare opportunity to place the National Association not only in good working order, but in a position to be able to prosecute the work before it, in a way that will be creditable to the Cause, to demand our rights everywhere, protect our psychics and hold up the light which has been committed to our care by the angel world. We hope that all who can possibly do so, will contribute to the extent of their ability, to this object. Every reader is requested to examine the article on another page, written by Mr. Mayer, the large-hearted and liberal Treasurer of the National Association, and then act promptly, so as to secure this grand donation.

Letter from Mme. Montigue.

We have received an interesting letter from Bordeaux, France, dated Sept. 6, written by Madam Florence Montague, so well known and loved in California, where her spiritual labors have been for some years mostly conducted. In it she says:

Since I wrote you last, I have traveled through France, especially up and down the Pyrenees, getting strong by coming in contact with wild nature. I have almost succeeded, for sleep has returned and nervous headaches disappeared. Now I begin to turn my eyes lovingly westward once more, and the thought of going back to the land of my choice is happiness to me.

The press must have informed you of the scorching heat that has swept over Europe this year. My stay in tropical climates had not even given me an idea of this torrid wave. Much suffering and heavy loss of life have been the penalty, for in this so-called Temperate Zone, a severe Winter or Summer being the exception, the population is not provided with the necessary modes of existence to meet the emergency; and therefore is almost powerless to fight inclemency.

That is not the only foe to encounter by the way, whilst going through old scenery. Such old methods, antiquated ideas, conservatism and antediluvianism! Such narrowness, superstition and bigotry! It makes one feel like an old fossil, buried in the stone-age and petrifying again after having felt the vivifying rays of light and civilization. Thank heaven, that I can return to bask once more under that sun, and unfold under that heaven of upright stripes and beautiful stars.

I glory to see that our adopted country is peerless and without a rival, for sober reason has confirmed what intuition has revealed. How is our craft? Studiously I have been obliged to avoid active centers, and am altogether without news of the brethren. But my heart, my sympathies are with them all. Please convey greetings and best wishes to all.

In a few days shall be in London, and thence to New York, where I would like to stay a while. Having the opportunity, the long-wished-for visit to Eastern cities may be accomplished now.

FLORENCE MONTAGUE-YATES.

Spirit Col. Ingersoll, through Mrs. Cora L. V. Richmond, before a large audience, lately made this announcement:

In my feeble way, at this time and at this hour, I promise you that I will enjoy no heaven; that I will depart to no far-off realm; that I will not separate myself from human existence until I, too, have made people aware that death is not death, but eternal life.

Dr. J. M. Peebles, the noted author, lecturer, traveler and physician, has now arranged to personally conduct his great medical business, and publishing house. He has purchased the interest of his late partner, and will now give to the business the full benefit of his personal supervision. See advertisement in another column.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

The Reviewer.

A NEW ERA FOR WOMAN; Health without Drugs, a plain pathway to the "Kingdom of Health," "without money and without price," the largest possibilities of reaching the natural limit of life assured. By Edward Hooker Dewey, M. D., author of "The True Science of Living;" introduction by Alice McClellan Birney. Norwich, Conn.: Chas. C. Haskell & Son. Price, \$1.50. For sale at this office.

This book contains 26 lectures by Dr. Dewey, full of practicable, common-sense instruction, and these lectures are devoted particularly to woman, the mother of the race, the one who should be in perfect health and vigor of body and mind, so that coming generations may be vastly improved through parentage. The Doctor's principal theory is that the stomach needs rest for a long period at a time, and this can be best secured by omitting the morning meal, or breakfast, as it is usually termed. If the Doctor's instructions were observed by even a small part of the women of today, the next generation would be vastly improved constitutionally and more able to grapple with the duties of life. We cannot too highly recommend this book to all who are suffering with indigestion and its consequent evils.

Herbert Spencer truthfully remarks: "If there were no eating without hunger, or drinking without thirst, then would the system be but seldom out of working order."

LIMITATION IN SPIRIT RETURN, by Lilian Whiting; 10 cents; published by the *Coming Age*, Boston.

This is an essay by Miss Whiting, criticizing the statements of Mr. Charles Dawbarn, concerning the condition of spirits passing to the other shore, the chief idea he presents being that death destroys all memories of earth-life. This idea is triumphantly refuted by Miss Whiting in a very interesting way, giving many positive proofs that spirits do not lose all memory of earth-life upon passing to the other shore. This is a reprint of the article from the *Coming Age* of August.

GEMS OF INSPIRATION, by Mrs. Marcia M. Sisco, 112 Third Ave., Clinton, Iowa; \$1.00. For sale at this office.

This is a volume of 212 pp. inspired, poems, written under spirit guidance, and they are of much merit as poems, as well as for the spiritual sentiments expressed therein. Spiritualists who love good poetry should have a copy of this book.

The *Spokesman Review*, quarterly, Spokane, Wash., for July, 1899, is on our desk. It contains 72 large quarto pages, and is magnificently illustrated throughout. \$1.00 a year; 35 cents single copy. It contains the story entitled, "A Million-Dollar Check," and other true treasure tales.

We have received a copy of the *Spirit Medium*, published in Merselli, Piedmont, Italy, by Sig. Conesto Volpi. This is an Italian Spiritualist periodical. In it we notice the life of Jesus dictated by him to Medium Mme. X, as well as other interesting matter.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

"Planets and People Magazine" for the last quarter of the year 1899, is received. It has the forecasts for the months of Oct., Nov. and Dec. For sale at this office. Price, 25 cents.

Mr. Ormsby, the editor, announces that for 1900, the great phenomenal year, he will issue it in one yearly volume. He predicts that the wonderful exemplifications of the Planetary Law will be felt and realized by millions of people, who at present do not place much confidence in it. He says that everything will be shaken by cyclones, water-spouts, tidal waves and earthquakes, and that the religious organizations of the world will come in for their share.

The price of the yearly volume will be \$1.00, and it will be ready for sale next November.

The Work in British Columbia

Mrs. S. Cowell, of Oakland, is now in British Columbia, and has been making things lively there, as we notice by the local paper at Vancouver. It is called the *Province*. Speaking of her labors in that city, giving tests, etc., it says that "she sees hidden things, and does some peculiar test reading." It then adds:

Her last public lecture here was given to a crowd of interested people. After the lecture, she gave tests for an hour and a half. As she talks, she closes her eyes, and it seems the air around her is filled with forms and voices, and she sees words and names written in fire and scroll, held by hands withheld from the vision of mortals.

Three mining men were in the audience. They carried some ore in their pockets and asked for readings. One, skeptically inclined, said that he had never met Mrs. Cowell before, but admitted that she had actually described the place from which his mineral possessions were obtained. She was drawn toward this man, and ran down the aisle, her eyes closed, and in a clairvoyant state said: "You have a piece of rock, longer than the other gentleman has, which I described; give it to me." He did so, and she returned to the platform clasp it tightly in one hand, and then described the mine from which it was obtained, telling him that he would find more than enough to repay him for his trouble.

She told him that the three of them were all interested in the mine; that they had all handled the piece of rock, and said: "You are here to get money to back the project, and I see you going back to win. You debated over this piece of rock, as to whether you should come here to-night to see what you could find out." They admitted that this was true.

She then gave equally startling tests to other people, telling them of things they had long forgotten, until again called to their minds.

The Harbinger of Dawn

A Monthly Review of Occult, Psychical, Spiritual and Metaphysical Reviews

ERNEST S. GREEN, EDITOR AND PUBLISHER.

Vol. 1, No. 2, SEPT. 1, 1900. 1501 Market St., San Francisco, Cal., U. S. A.

CONTENTS FOR SEPTEMBER	
VIEWS FROM OUR WATCH-TOWER.—The Rising Dawn.—Markham a Medium and Seer.—The Cycle Ending: the Dawn at Hand.—Raphael's Predictions.—Translation of a German Spiritual Hymn. Spiritualism and the Society for Psychical Research. New Literature Received.—Brief Notes.	27
COMMON-SENSE OCCULTISM, by Chas. Dawbarn.	29
The World's Nine Principal Bibles.	29
STARTLING SPIRIT-WORLD REVELATIONS.—German Clairvoyants discover Spirit Monstrosities which explain Dante's Inspiration; also many other mysteries of life explained in a new way, including the law of rewards and punishment.	30
There is no Death (poem), by H. W. Longfellow.	32
JAS. G. CLARK, A PROPHET OF THE DAWN.—Editorial sketch, with extracts from his "Vision of the Old and New," and his last poem in full.	33
How to Experience Psychic Phenomena.	34
LIGHT FROM THE UNKNOWNS.—An Editorial Review and Summary of their Teachings.	34
ANCIENT ALCHEMY AND PSYCHIC SCIENCE.—Translated from a rare German book published 1730.	39
A Psychically Produced Electric Storm.	39
REMARKABLE PSYCHICAL EXPERIENCES OF DR. CYRIL, a German Editor.	37
Benjamin Franklin as a Spiritualist.	37
PREMIUM OFFER.—"The Mystic Thesaurus," or Initiation in the Theoretical and Practical Secrets of Astral Truth and Occult Art. How to Make and Use the Magic Mirror. How to find your Astral Number. Price \$1.00. With the Harbinger of Dawn, One Year, both, \$1.50.	
CROOKES AS A PSYCHIC RESEARCHER.—Dr. Gifford's summary of his discoveries in both the realm of science and of Spiritual Phenomena, also giving his severe method of investigation.	38
New Honors for Prof. Streight, the Inspired Artist.	39
Dr. Babbitt on Dawbarn as a Psychometer.	39
COMMENTS OF PRESS AND WRITERS.—What they say about the Harbinger of Dawn.	40
GLEANED FROM PRESS DISPATCHES.—An Infant Who Knows More than Some Graduates.—A Murderer Revealed in a Dream Confession.	40
INGERSOLL IN THE SPIRIT LAND.—His alleged discourse through Mrs. Richmond.	41
Tribute to Ingersoll (poem), by Mrs. Van Buren.	42
The Old and the New (poem), by Addie L. Ballou.	42
Charles Dawbarn and His Critics.	43
BOTH SPIRIT AND MEDIUM ABNORMAL.—So Says Spirit Pelham through Mrs. Piper.	44
BRYANT AS A SPIRITUALIST.—Poems in which his visions and premonitions are described.	44
A Wet Blanket from the New York World—Which turns out to be rather dry.	44
INDEX.—JOURNALS OF THE MONTH.—Leading Articles of Interest to Our Readers, both in English and translated titles from foreign periodicals, giving address and price.	45

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Opinions of those who have read it Mrs. Underwood's experience will afford valuable aid toward the definite solution of the psychic problem.—*Progressive Thinker*.

The answers to the questions contain full instructions how to get the best results from spirit-communion. We cannot too strongly recommend the book.—*Dawning Light*.

The wise answers from some invisible intelligence which knows facts and principles unknown to either party present, make the volume unique.—*Christian Metaphysician*.

I am poor, but if I had \$100 I would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall*.

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—*B. O. Flower*.

The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.—*Lillian Whiting*.

Mrs. Underwood has given facts of inestimable importance, presented in a careful, critical way.—*Lyman C. Howe*.

The evidence presented is of the most unqualified kind and character. Only personal perusal of the volume will do it justice.—*Banner of Light*.

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[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings \$1.00; diagnosis free. 232 Stockton Street, San Francisco, California.

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Capt. H. H. Brown, Psychic Teacher, Healer, Character Reader and Business Adviser. 521 Turk St., bet. Polk & Larkin, San Francisco.

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Geo. W. Carpenter, M.D., Psychic Physician, cures all chronic diseases—makes a specialty of cancers. 531 Alvarado St., San Francisco.

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THE VOICE IN THE SILENCE.

In the silence I sat at even,
When twilight was deepening down;
The stars were waking to guard me,
While night's dark shadows frown.
I entered the Holy of Holies,
Whose gateway is only a prayer.
Of the world I was unconscious,
Of stars and shadows there.

When I heard a voice so tranquil—
A voice of long ago.
She said: "I've come to cheer you,
That you the truth may know.
You've mourned me long, my darling,
But I'm with you every day.
Only your doubts, my loved one,
Can keep me long away."

"You here, my love?" "Yes, I am here!"
Oh, how my being stirred!
The voice I loved in years ago
Was now the voice I heard.
"I'm parcel of the Life and Love
That fills your form each day.
Thus I am one with you, my dear,
And with you I must stay.
We blend as notes of music,
Or rays in rainbow spray.
In you I'm truly living;
I'm incarnate in your clay."

"But, darling, I am I; how, then,
Art thou within my frame?"
"Because we're one in Thought and Love,
One in Life's dearest name.
The frame of clay confines you not;
You play, as harper plays, its strings.
I may play with you its chords,
Or sing as chorus sings.
Thus I am ever one with you
In life and love and song."
"But tell me, dear, how this can be,"
The trance then broke and she was gone.
Not to the questioning mortal.
But to the loving, receptive heart,
Do the angels come in this union,
And form of that life a part.

HENRY HARRISON BROWN.



The Editor is not responsible for the
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National Convention.

TO THE EDITOR:

The Leland Hotel will give special rates to those who attend the Convention in Chicago next month. The rates will be \$2.00 a day, where two persons occupy a room, and \$2.50 per day, single room. The hotel is on the American plan. It is situated on the Lake front, at Michigan and Jackson Boulevards. The National Spiritual Lyceum will hold its sessions at the Convention, Friday, Oct. 20, at 10 a.m. and 2 p.m. The Y. P. S. U. will have a special session on Wednesday, Oct. 18, at 10 a.m.

A special fund is created at the N. S. A. office, for securing the service of a competent Spiritualist to write the history of Spiritualism up to date. Cassadaga Camp has contributed to this fund, and favors Lyman C. Howe as historian for this important work.

Mrs. Addie L. Ballou is to be one of the prominent speakers at the Convention. Mrs. Lease is expected, as is also E. K. Earle.

MARY T. LONGLEY, Sec.

Washington State Convention.

The Spiritualists of Washington will hold their Annual State Convention in Seattle, October 4 and 5, in "Assembly Hall," Masonic Temple, Second and Pike Sts.; the first session at 2 p.m. We wish to extend a cordial invitation to all that may feel an interest. Mediums are especially invited.

We also desire to give notice that it has been decided at a late meeting of the Board, to amend Section 1, Article 4, of our Constitution, to read: "That all chartered societies shall send to the State Convention delegates to represent all members of said societies in good standing."

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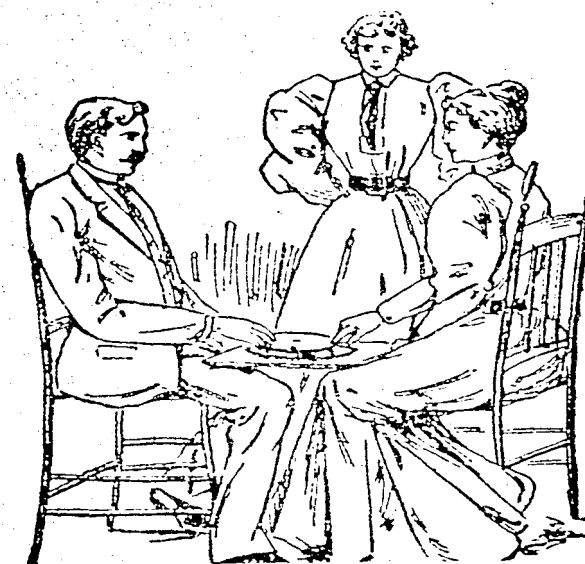
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Local News Summary.

Edited by M. S. NORTON.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Progressive Spiritualists.—The musical strains of "Joy to the World" and "Send out the Sunlight" greeted the ears of the assembling audience at Occidental Hall on the last Sunday of Sept. After the usual announcements by President Rider, Mr. J. T. Lillie sang "Beautiful Life," accompanied by Mrs. Sadie Cooke. Mrs. R. Shepard Lillie spoke upon the subject, "The Work of the Builders." This was one of the best of the many good lectures delivered by Mrs. Lillie in this hall. In it was the keynote of progress. The old conditions were necessary, but are not adapted to the needs of to-day. There was a good collection for the N. S. A., an improvisation of poetry by Mrs. Lillie, and "Beautiful Beckoning Hands" was sung by Mr. Lillie and Mrs. Cooke. The thinkers in our ranks cannot afford to miss these meetings. Take elevator. Admission free.

Mrs. Logan's Meeting last Sunday, at 305 Larkin St., was well attended. Mrs. Stoddard, Mrs. Evans, Mrs. Grey, Mr. Stoney, Mr. Alfred Gough, Mrs. Sarah Kelley and a German gentleman (name unknown) participated. Mrs. Logan presided with her usual graceful ability. These meetings begin every Sunday at 2 p.m. Take elevator.

Mission Lyceum Picnic.—Last Sunday about 200 children and friends went across the bay to Plittsville Park, near Fruitvale, Oakland. They went early and stayed late, and had a good time from start to finish. If you want to keep up with the procession, you will have to make the acquaintance of the officers and children of the Mission Lyceum. They meet every Sunday at Excelsior Hall, 2319 Mission St.

Remember the entertainment and dance given for the benefit of this Lyceum at Excelsior Hall on Wednesday, Sept. 27. It will be very enjoyable.

Universal Spiritual Association.—There was a good meeting at 20 Eddy St. last Sunday. The question under discussion was the words of the teacher of Nazareth: "Take no thought for the morrow." The spiritually-minded recognize the force of the injunction, but the materialistic socialists (who always have a chip on their shoulder) reject this, and fight for the form of godliness, but deny the power thereof. Next Sunday the discussion will be on "Self-preservation."

The Scott-Briggs Meeting, so long the popular Spiritualist meeting of the city, has been resumed after a vacation extending over a period of several years, at 117 Larkin St. Last Wednesday evening, Capt. H. H. Brown and Mr. Wilson occupied the platform, with Mrs. Rosie Stender at the piano. These meetings will be held every Wednesday evening, with good talent in attendance.

The Ladies' Aid Society held its regular weekly meeting last Wednesday. After the business was attended to, Tests were given by Mrs. Albert Smith, Mrs. Place and Mrs. Kelly. Mrs. S. E. Cooke presided at the piano, and Mrs. B. F. Small read a poem by Miss Lillian Whiting. The afternoon was pleasantly spent and a goodly number were present. These meetings continue each Wednesday at 2 p.m. The election of officers will occur on the first Wednesday in Oct.

Mission Lyceum.—The regular monthly social of the Mission Children's Lyceum will be held at Excelsior Hall, 2319 Mission St., on Wednesday evening, Sept. 27. The exercises are always of a high order, and these socials are very popular.

Fraternal Hall, Oakland, was well filled on Sunday evening, 17th inst. The meeting is under the management of Mr. Thos. Ellis. Mrs. Heussmann, of San Francisco, occupied the platform, and will also on the 24th.

Hermetic Brotherhood.—The usual silent meditation was followed by a song by Mrs. Frances Rogers. Mrs. Belle J. Morse read a paper on Astrology. Both the paper and the ready answers to questions indicated a depth of thought and extent of research which means the burning of "midnight oil," in the study of the complex astronomical system called Astrology. Mr. T. O. Hydenfeldt, a volunteer returned from Manila, answered questions like a veteran. He maintained that the war could have been ended in 30 days, if they would let the soldiers fight. He says that "the secret of it all is politics."

The Sleeper Trust.—In last week's JOURNAL we stated that Mr. W. H. Yeaw and Mr. Jas. B. Chase had resigned from the board of trustees "in the interest of harmony." They want it understood that their action was taken on legal grounds, and that while harmony may be the result of their action, it was not their motive. They could not sanction the action of the rest of the trustees in the proposed change in the location of the Temple, hence they resigned.

Ladies' Aid Social.—The ladies will hold their usual social and dance at headquarters in Occidental Hall, 305 Larkin St., on the last Friday evening of the current month, Sept. 29. Musical and literary exercises, followed by dancing and light refreshments, will be the order of the evening.

Capt. H. H. Brown gave a most instructive address at 117 Larkin St. on Sept. 20, also very satisfactory psychometric readings (from a voice) to several. He also gave to a business man (from a letter) a reading of the party who wrote it; pronounced correct. All who wish to avail themselves of such a treat from a worker of 25 years' experience, should on Sept. 27 go to 117 Larkin St. and help make these meetings as of yore, when under the management of Mrs. Briggs.

Oakland.—The Union Spiritual Society meets every Wednesday at 856 1/2 Isabella St. Last week Mrs. Palmbaum read a poem, "Your God and Mine;" the doctor gave convincing tests of spirit return, followed by Mrs. Stewart, of Oakland, with spirit messages. These meetings are well attended and convince skeptics that there is no death. On the 27th, the noted medium, H. Allen, will be present and give a musical-circle manifestation for the benefit of the society. Vox.

Friendship Hall.—Mrs. C. J. Meyer entertained a large audience last Sunday evening at 335 McAllister St.

Mrs. Wren's Meeting, at 117 Larkin St., was well attended and very successful, last Sunday evening. This is the Church of Divine Spiritual Truth of which Mrs. Wren is pastor.

Mrs. Albert Smith, of Clairville, Cal., is here on a short visit to her old home.

Oakland.—At Mrs. Drake's Hall, 521 13th St., Capt. H. H. Brown spoke on "The Practical Lesson of Spiritualism." He will speak there next Sunday at 3 p.m.

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